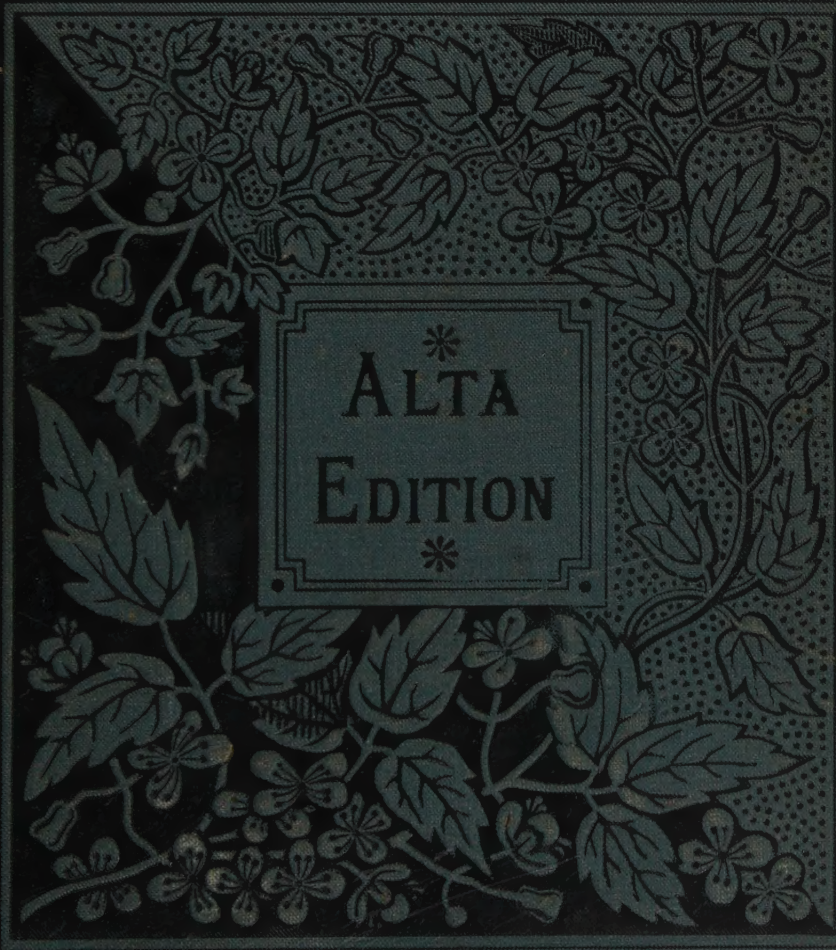
EVENINGS WITH MOODY AND SANKEY



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Ira Sankey.

EVENINGS

WITH

MOODY AND SANKEY:

COMPRISING

SERMONS AND ADDRESSES

AT THEIR

GREAT REVIVAL MEETINGS,

WITH

PROCEEDINGS OF THE CHRISTIAN CONVENTION OF MINISTERS AND LAYMEN.

BY M. LAIRD SIMONS,

EDITOR OF "SUNDAY HALF-HOURS WITH THE GREAT PREACHERS," "DUYCKINCK'S CYCLOPÆDIA OF AMERICAN LITERATURE," ETC.

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EVENINGS WITH MOODY AND SANKEY.

I.

TREASURES IN HEAVEN.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—ST. MATTHEW, 6th chapter, 19th and 20th verses.

LAST night you remember our subject was heaven, and we were trying to find out who were there, and I want to take the subject right up where I left off, and I call your attention to the 6th chapter of Matthew and 19th verse, where you will find these words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Now, if we are living as the Lord would have us live, our treasures are laid up in heaven and not laid up on the earth, and I think we would be saved from a great many painful hours and a great deal of trouble if we would just obey that portion of Scripture, and lay up our treasures in heaven and not upon the earth. It is just as much a command that we lay up our treasures in heaven and not upon the earth as it is that we shall not steal. God tells us plainly: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal." It is a command.

Now, it don't take long to tell where a man's treasure is; it don't take long to find out where a man's heart is. You talk with a man five minutes, and if he has got his heart upon any one object you can find it out if that is your aim. And now, if you want to find out where a man's treasure is, it won't take you long to find that out either; for you know that the Bible tells us, "Where your treasure is, there shall your heart be also." And the reason we have so many earthly-minded peo-

ple and so few people of heavenly minds is because the many have their whole heart set upon earthly pleasures and objects and the few have their treasures laid up in heaven. If your treasure is here you will all the time be disappointed and in trouble and trial, when the Lord has told you plainly to lay up your treasures in heaven where moth and rust do not corrupt nor thieves break through and steal. Now, you talk with a man a few minutes and you soon find out where his heart is. Talk about money, and if he loves money, and is making money and longing for more, how his eye will light up; and if he is fond of politics, and you refer to that, his whole face kindles up, for you have touched his heart and the subject dearest to him. If it is pleasure or if it is passion, speak about it and he is interested at once. But the child of God who has got his treasures yonder (pointing upward), when you talk about heaven you will see his heart is there, and if a man's heart is in heaven it is not an effort for him to talk about it at all. He cannot help it. And if our affections are set on things above and not on this earth, it will be easy for us to live for God. Now here is the command: "Lay not up for yourselves treasures on the earth, but lay up your treasures in heaven."

Now, my friends, ask yourselves the question, Where is your treasure? Or in other words, Where is your heart? When you find out that, then you will find out where your treasure is. In the 10th chapter of Hebrews, 13th verse, are these words: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded to them, and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Then in the 10th verse of that same chapter, speaking of Abraham, it says: "For he looked for a city which hath foundations, whose builder and maker is God." The moment Abraham caught sight of that city he proclaimed himself a pilgrim and a stranger. The well-watered plains of Sodom had no temptation for him. He declared plainly that he saw another country—a better country. He had turned his heart from this fleeting world, and Sodom with all its temptations didn't tempt him. He had got something better. He had his eye fixed upon a city that should endure when Sodom should have been swept away, and He had got His eye fixed upon that city to lay up treasure there. How poor a man is, no matter how much he has got laid up in this world, if he has not got his treasure laid up in heaven! A couple of friends of mine in

THE WIDOW'S MITE.

the war called upon one of our great Illinois farmers to get him to give some money for the soldiers, and during their stay there he took them upon the cupola of his house and told them to look over yonder, just as far as their eyes could reach, over that beautiful rolling prairie, and they said, "That is very nice," and it was all his. Then he took them up another cupola and said, "Look at that farm, and that, and that," and these were farms all stocked, and improved, and fenced, and they said, "That is very nice," and then he showed them horses, cattle, and sheep-yards, and told them, "that is all mine." He showed them the town where he lived, which had been named for him, a great hall, and building lots, and those were all his; and, said he, "I came out West a poor boy, without a farthing, and I am worth all this;" but when he got through, my friend said, "How much have you got up yonder?" and the old man's countenance fell, for he knew very well what that meant. "What have you got there in the other world?" "Well," he says, "I have not got anything there." "Why," says my friend, "what a mistake! A man of your intelligence and forethought and judgment to amass all this wealth, and now drawing to your grave, you will have to leave it all. You cannot take a farthing with you, but you must die beggared, and a pauper," and the tears rolled down his cheeks as he said, "It does look foolish." But a few months after he died, as he had lived, and his property passed to others. And we see people here in New York accumulating money as if it is all there is to live for, and leave it, many of them, to their children to make the way down to hell easy for those children. One generation accumulates wealth for the next to squander it and to ruin soul and body.

A great many people are wondering why they don't grow in grace, why they don't have more spiritual power. The question is very easily answered. You have got your treasure down here. It is not necessary for a man to have money to have his treasure down here. He may have his heart on pleasure. He may make an idol of his children, and that is the reason that they don't grow in grace. If we would only just be wise and do as God tells us, we would mount up, as it were, on wings, and would get nearer to heaven every day. We would get heavenly-minded in our conversation and have less trouble than now. And so, my friends, let us just ask ourselves today where is our treasure? Is it on earth or in heaven? What are we doing? What is the aim of our lives? Are we just living to accumulate money or to get a position in the

world for our children? Or are we trying to secure those treasures which we can safely lay up in heaven, becoming rich toward God?

I have known men who have been up in balloons, and they have told me that when they want to rise higher they just throw out some of the sand with which they ballast the balloon. Now, I believe one reason why so many people are earthly-minded and have so little of the spirit of Heaven is that they have got too much ballast in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher. I heard of a man the other day who said he did not know what to do with his money. It was a burden to him to take care of it. I could not help but think how quick I could tell him what to do with it. I could tell him where to invest it where it would bring an eternal profit. I hope to live to see the day when men will be as anxious to make investments for the Lord as for themselves, and a man won't then be putting so much money in railroad shares and so much in banking stocks and so much in a mine in the mountain, but he will put it in good security, where it will bring good returns for the Lord. That is the kind of investment I think we ought to live for. A friend of mine said that he was in Liverpool some time ago, and there was a vessel coming into the harbor. It sailed right up the Mersey under full sail, and a little while after another vessel came in towed by a tug and sunken to the level of the water. He wondered it did not sink; and he went down to the water's edge and saw that they got it into the harbor with a great deal of difficulty, and he inquired and found that it was loaded with lumber. It had such material on board that it could not sink, and it had sprung a-leak and had got water-logged. My friends, I think there are a good many of God's people that have got water-logged, and it takes all the strength of the church to look after those Christians that are water-logged, and so water-logged that they cannot go forth and do good to others—help the unfortunate, and lift up the poor drunkard, because they don't know whether they are saved themselves. The fact is they are off with the world, mingling with the world; acting, speaking, as though in the world, and they don't know whether they are saved themselves.

I believe if we are God's people we must be separate from the world. I think before this world is ever reformed, the people of God must be set apart from the world. There never will be a true reformation in the world until God's people are sepa-

rate, until we are liberated here below. Who would want to live in the sinful world? These smoking, chewing, drinking, horse-racing, dancing, card-playing Christians never will reform this world. We have got to come out and be separate from the world, and have our hearts set on things above, and not so much on the things of this earth. If we are willing to live the lives of Christians, we have got to live them not as if we were of the world.

Suppose that when we had sent our brothers and fathers and sons away to fight the battles of the war, they had chosen, after they had got away off down South hundreds of miles from home, they had chosen to remain there, and had chosen to leave forever the wives and sisters and daughters they had left behind in the North, and to make homes for themselves there among the enemy. But instead of that were they not always anxious that the war should be over, and looking eagerly forward to the time when they should come back home? That is the way with Christians in this world. We are strangers and pilgrims here in this world. It is not home to us. We are citizens of another and a finer country. A man was asked the other day, "Well, how is the world getting on?" He replied, "I do not know. I haven't been in the world for several years." He was living in another country, taken out of the old place and transplanted into the new. If things do not come to satisfy us down here, let us not be complaining. Let us remember that we are on a pilgrimage, that we are citizens of another country, and that we are to have all we want when we get home. I was on board the train from Chicago to Cairo one day, and there were two ladies sitting in the seat behind me who were talking together, and I could not help hearing the conversation. I learned that they were strangers when they started from Chicago, but on the way, before they came to Cairo, they got quite well acquainted. One was going to New Orleans and one was going to Cairo. Before they got to Cairo, the Cairo lady said to the New Orleans lady, "I wish you would get off at Cairo. I enjoy your company, and I would like very much to have you spend a few days at my home." The New Orleans lady said, "I would like to do so, but I have packed all my things in my trunk, and they have all gone on ahead to New Orleans. So I have not any clothes with me good enough to visit and go into society in. I have nothing except what I have on," and she added, "and you know this dress is good enough to travel in." That is what I think of the journey of this world. A very little is good

enough for us to travel in. We are all travellers, and this is good enough for travelling. We have raiment and mansions up there waiting for us. Let us have our hearts and affections set on things above and not on things on the earth. In Hebrews, 4th chapter and 9th verse, it says, "There remaineth therefore a rest for the people of God." Not on earth; it does not say on earth.

There is another great mistake that a good many people are making at the present time. They have an idea that the church is a place of rest. Instead of going there to work for God they go there to rest. "There remaineth a rest for the people of God." We will rest when we go home. We will have all eternity to rest in. We do not want to talk about rest here. I hope the time will come, and I believe it will come, when they will ask this question of all who are candidates for membership in the church: "What work do you expect to do?" And if they are going into the church to rest, they will be told that we have enough of such members now; and if we could only get them out, and get some others in who will go to work in earnest, it would be a good thing for all. We should understand that we come into the church to work. All that seems to constitute a Christian in these days is to unite with the church; and then, after they have joined it, every one in the church must wait on them—the minister, the laymen, all the members must go and call on them, and if they do not do this, they go to some other church; and the quicker they do it the better. "There remaineth a rest for the people of God." The idea of our talking about rest here, where Christ has been cast out, where they have taken the life of God's own Son. Why should we want to stay in the enemy's country at rest and peace? As long as it is the enemy's country let us not dream of rest. We will rest by and by when Jesus comes. Let us not talk about rest now. I heard of a man the other day that got tired and discouraged and homesick. He wanted to go home. He did not see his work blessed as it used to be, and one night as he went to bed he wished himself dead; and going to sleep in that state of mind it was not unnatural for him to dream the dream that he did. He dreamed that he died and was taken away to the eternal city. When he first got there, as he walked up and down the golden streets of heaven, looking upon the celestial city, he met two friends whom he had known upon earth. All at once, as they walked together, they noticed that every one was looking in a certain direction. He looked and saw some one coming

up the street in a golden chariot. He saw that He looked different from the rest of the redeemed who had come there from earth, and as He came nearer he saw that it was the blessed Lord and Saviour. When the chariot come sweeping up to where they were, the Saviour got out of the chariot and asked his companions to get into the chariot, and then asked him to walk with Him. The Saviour then took him to the battlements of heaven, and said, "What do you see?" He answered, "I see the dark world that I have just come from." "What else?" he was then asked. He looked further and replied, "I think I see men going over into the bottomless pit." "What else?" "I hear the wail coming up from these," he said. The Saviour asked, "Will you stay here and enjoy these mansions with Me, or will you go back to earth and tell those poor erring mortals about Me?" Here he awoke from his sleep, and he said he has never since wished himself dead. He wants to live as long as he can, to proclaim to the last the Saviour's life and death to a lost world.

We have not long to work. Let us work without ceasing. Work, work, work! The first word that Paul ever heard from the Son of God was, "That I must be about my Father's business." Shall the servant be above his master? Shall we become careless of our master's work down here? Oh, let us begin to-night, and let it be the work of each one here this very week to bring some souls to Christ. A young man who lay dying was heard by his watching mother to moan the words, "Lost, lost, lost!" She went to him and said, "Why, my son, why do you say, Lost, lost, lost? It is not possible that you have lost your hope in Christ?" "No, mother; not that." "Then what do you mean by those words—lost, lost?" "Mother, I was thinking how I have lost my life; how I have wasted my twenty-four years. I have done nothing, I have lost a life!" And the young man died regretting that he had lost a lifetime, which was given him in which to work for Christ Jesus. If God should summon us to-day would we be ready to go to our account? Would we not have to say our life had been a failure, because we had not done the work that He had for us to do? We will rest by and by. The wicked shall cease from troubling by and by. The weary shall be at rest by and by. We will not talk about rest here. We shall have enough. We shall have all eternity for rest.

I want to call your attention next to the fact that our reward is in heaven, and not here. God's people make the great mistake of looking for a reward down here. They are

still looking for a reward down here. Let us remember that the reward is beyond. I have noticed that that is the case with almost every one of God's people—they look for reward down here. God does not propose to reward His children here. He is to reward them up yonder. We are to work here. When we are done He will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." You will then have a seat at His right hand. The reward will be great, He says. If God calls the reward great, what kind of a reward will it be? If the great God says so, won't it be a wonderful reward? Instead of looking for reward and honor here, let us look beyond for it. See what Paul says to Timothy, "For there will be for me a crown." He did not look for his crown here.

When I read the life of Paul it makes me ashamed of the Christianity of the present day. Talk about what we have suffered! Talk about what we have done! I think it would do every member of the church good to spend six months reading the life of Paul, and to see what he had to go through. He had been beaten four times, and received thirty-nine stripes upon the bare back. If one of us should get even one stripe now, how many volumes would be written on the martyrdom? What a whine there would be! It was nothing for Paul to be beaten with thirty-nine stripes. Did any one say to Paul, "You have been beaten already four times before, and now they are going to bring that scourge upon your back as many times again perhaps; had you not better go off down to Europe, and rest for six months until this persecution dies out?" The appeal would pass him by unheeded. "I have but one aim, one thing to hope for. I press toward the mark of my high calling in Christ Jesus." These earthly afflictions, what were they? He never complained of them. Instead of giving up his opinions and his hope, he was willing to stand his stripes and his miseries again and again. And it was no trifling matter, these beatings he received. Yet he received them all and would not deny the faith that the mercy and power of God had wrought in him. If you allow me the expression, the devil had his match when he got hold of Paul. Not all he could do would give him the upper hand of Paul and separate him from the love of God. He had his reward in view, and he always, scorning what the world could do to him, pressed toward that reward. He knew that all his sufferings here would be wiped away, and joy and peace be his when he wore the crown for which he had so bravely fought. And

how many are working for these crowns at the present day? How much would they suffer now for a like reward that awaited this mighty warrior? His enemies one time took him out and stoned him like the martyr Stephen.

Think of the torment he experienced, the pain that he must have suffered, as these stones were hurled at him. So great was the anger of those who were thus around him that they left him for dead when they got through with him. See his head all swollen up; see the bruises upon his body and his limbs; see the ugly scars and the gaping wounds that he carried. He was hardly brought to life again, and for a long time thereafter you could see him with his injured head and black eye on the corners of the streets, and yet not frightened by any means, but preaching the glorious gospel of his God and Master Jesus Christ. He went to Corinth, was not afraid, but preached there for eighteen months, and in all his ministrations, and in all this he had to rely upon himself. He had no influential committee to meet him upon his arrival at the station and conduct him to a fine hotel and make all arrangements about his expenses. There was no station in those days; when he did arrive he came unannounced and on foot. And instead of a splendid hotel to go to, his first care was to go himself, walk around all the streets and find cheap lodgings in some alley where he could go after he had left off preaching for the day to make tents, to which trade he had been brought up. And then, after all his preaching, and all his labors, what reward did he receive? Well, there was a sort of committee, and they said they would pay him off. Did they give him some testimonial and a large sum in money then? What they did do instead of presenting him with, say, a thousand dollars in gold—this committee that I speak of took him down to a cross street and gave him thirty-nine stripes. That is the way they paid him off. That was the way they treated this mighty fighter, a preacher that turned the world upside down.

Talk about Alexander making the world tremble at the tread of his armies! Talk about Napoleon shaking the world to its centre when the powers knew he had gathered his army round about him! Why these have all passed away, but the words of Paul, of the despised tent-maker, make the world tremble even to this day. He talks about being in peril among robbers. Well, what did the robbers find on him? No money, no jewelry—nothing. What treasures he had, he had placed them above their reach—he had put them in heaven, where

thieves do not break through or steal. The robbers got nothing from him, though he was richer than any man is at the present day. Not a man who has lived since Paul is richer than he was. Three times, again he says, he suffered shipwreck; also a day and a night he was in the deep. He had been subjected to perils by water, to perils of robbers, to perils brought about by his own countrymen. Besides these he experienced perils of the wilderness; perils among false brethren —ah! that must have been the hardest. He was weary, he was in pain, but none of these things moved him. Thank God, the apostle was a warrior, and would to God that the Church had a thousand like him at the present day. Nothing was able to battle him down. Not even the newspaper of the day, if they had one, pitching into him every day would have caused him a moment's thought. It might have called him a poor deluded man, might have said to him: "Oh, you poor fool." For none of these things did he care. He looked above and beyond them. He knew there was a glorious reward awaiting him.

And so the mighty warrior went on to fight for his Master. But at last he had to flee, and to escape, he was let down the walls in a basket. He goes to fight elsewhere. Driven out of one place, he does not despair; and that is the spirit that we want to-day. He was always willing to receive the stripes and the torments, and to suffer everything the world could heap upon him for the cause of Christ. His enemies again gave him thirty-nine stripes. Well, he was used to it. His back had not perhaps got well before he received this punishment. After they got through with him, they cast him and Silas into prison. No sooner had they got in, instead of being frightened at what they had received, they began to worship the God for whom they had suffered. Paul says to Silas: "Come, Silas, let us praise God and have prayers." And they opened their worship by singing, perhaps, the 46th Psalm. After that they had prayers, and called upon God for His protection. And as soon as they had said "amen," their God responded to their cries of help, and the whole prison shook, and there was a great commotion. Yes, that was a queer place to sing praises in—a prison; and it was just after he had received the stripes. Why, I dare say if Mr. Sankey should have only one stripe upon his naked back, he would not feel much like singing. But this man had received thirty-nine. He was as much at home with his God in prison, as he was out of it. He could praise Him as well behind bolts and bars

as he could in the synagogue. He knew what his reward would be. He knew that the grave would be his immediate reward, but he had faith in the great hereafter; he had a crown and a reward that would not pass away. Yes, do you think that God would have let him suffer like that without rewarding him? If we suffer persecution for Christ's sake, great will be our reward. Paul's sufferings were the cause of the conversion of the Philippian jailor. I suppose he was the first convert in Europe. Look at him again in Rome. The time had come for his departure; Nero has signed the order for his execution, and he is being taken out to be beheaded. Ask him now, at this moment, when death is but a little way off, if he is sorry that he has suffered for the Son of God. Ask him if he would like to recant to save his head. I can imagine how he would look if you should ask him such a question as that. They are going to take him two miles out of the city to the place of execution. He walks with a steady, unfaltering step. He wavers not, nor looks aside. His gaze is fixed upon the reward of his high calling in Christ Jesus. And he writes to his friend Timothy, "Henceforth there is laid up for me a crown." You could not shake him in his faith. Thank God, at this dread moment, he kept his word with Jesus. He had never preached any false doctrine. He had only preached Christ crucified, and had manfully fought under his banner like a faithful soldier, to this, the end of his life. "Good-by," you can imagine him saying to Timothy, "henceforth there is laid up for me a crown, and I am going to win it." As he walked through the streets of Rome, I tell you Rome never had such a conqueror. Not all her mighty men of war, not all her generals, and statesmen, and orators had risen to the supreme height that Paul had reached at this moment. He was going to receive a prize that would eclipse all the trophies of war, and wit, and learning.

But at last he approaches the fatal spot. He is placed in the position that he had to take; the executioner makes him ready, and at the given signal the blow descends, his head comes off, and his spirit is lifted into the golden chariot, and is borne to the pearly gates of Heaven. As he approaches the celestial portals, the battlements of Heaven are crowded with the saints that Paul by his preaching had sent before him. Ah! how they welcome him. He is borne on toward the great white throne to receive his reward. The bells of Heaven are set a ringing, and hosannas are chanted by the choir of Paradise. He comes near the throne, and he hears

the great voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And the saints now gather around Him, and greet, and bear witness for him to the Master he had so faithfully served. One would say, "That sermon that you preached to the Galatians wrought a change of heart in me, and I have been chosen to take my place among the elect." Another would say, "That lecture that you delivered at Thessalonia converted me." Another—"Paul, that appeal that you made at Corinth touched my wicked soul; I began to worship the Jesus whom you preached, and here I am among the angels." Oh, what a reward was that. Was it not worth all the cares, troubles, anxieties, sufferings, torments, and death he had gone through? Men murmur at the little crosses they have to endure here, but they forget that if they be faithful the Lord will reward them by-and-by.

One more thought before I close. What is it that occasions so much joy in heaven? Suppose some great discovery had been made in this country. It would throw the whole nation into excitement. If it should turn out that some great mines had been discovered, whose riches had never been equalled; that it rewarded all those that went to it with an independent fortune in a few months. What intense excitement would be created all through the land! Yet this would not be noticed in heaven. What would, then, create joy in that place? Why, if that little girl down there would only give her heart to Jesus to-day, all Heaven would sing and shout. "There is joy," it is written, "over one sinner that repenteth." The idea that that little boy or girl could cause joy in heaven, and create an excitement there! for every sinner that repents there is joy in heaven. Just look at the 15th chapter of Luke: "When he found the sheep he called his friends in." I have tried to make out what friends are there referred to. Were they the angels? No, I don't think they were the angels. I can imagine, and I think the idea is a legitimate one, that these friends are the redeemed ones that knew us, and loved us, and prayed for us on earth. These are the people whose names Christ is writing in the Book of Life. It might be that an entry would be made that down at the Hippodrome, on March 10, at 4 o'clock in the afternoon, these redeemed ones first turned their hearts to Me. Some beloved mother is up there, it may be, and is looking down on her child, and is praying that her child may have a clean heart and seek the Lord. Perhaps some little, loving child is looking over the battlements to see its father or mother here repent and give their

souls to God. When I was in the great Exhibition Building in Dublin, I said that perhaps a mother was praying near the throne for a certain young lady in the audience, and asked her if she would not come to Jesus. A short time afterward I received the following letter: "Dear Sir: On Wednesday, when you were speaking of Heaven, you said that 'it might be that at this moment a mother was looking down from paradise and praying for the salvation of her child who is here.' You apparently looked at the spot where my child was seated. My heart said, 'That is my child, and that is her mother.' Tears sprang to my eyes, and I bowed my head and prayed that the Lord would show his way to my darling child. Lord save my child, I cried. I was then anxious to the close of the meeting. When I reached her she was bathed in tears, and she arose and put her arms around my neck and kissed me, and on the way to the inquiry-room she told me that it had been the same remark about a mother looking down from Heaven that had found its way to her heart." I remember that time when a beautiful young lady was led to the inquiry-room, leaning on the arm of her father. "What can I do to be saved?" she said. And afterward she became a zealous worker for the Lord. The letter was written by her father, who is a clergyman.

Shall these lectures close without one deciding to make heaven his home? Will there be no young man start for heaven to-day?—no person, no father, no mother, that will repent and turn to God? I pray that many will accept salvation. Shall we not all pray that He will save every soul in this assembly? Would it be asking too much? Let us who are saved pray that God will rescue every lost soul here; and as we pray let us bow the head and lift up our heart—and may Christ the God hear us, and hearing save.

II.

THE WAY OF LIFE.

I WONDER how many of these people here this evening would like to be saved? I am not going to ask those who would to rise. I do not know whether any one would have courage enough to rise, and by that act say, "I would like to be saved." Perhaps you say to yourselves, "If that man will just tell me the way how I can be saved this evening, I will be saved." I believe one reason why so few are saved is because they do not come out to the meetings expecting to be saved. They do not come for that purpose. There was a lady came to our meeting in Philadelphia—to the noon meeting at 11 o'clock; she came early so as to get a good seat. After the meeting was over we had another meeting for women, and she stayed at that. In the afternoon we had another meeting, and she stayed at that. She had made up her mind not to leave the meetings until she had found Christ. She did not find Him at that meeting, but she might have found Him. He was offered freely to every one at all of them. So she stayed at the afternoon meeting, and still no light came. She stayed at the evening meeting, and went into the inquiry meeting afterward. Between 11 and 12 o'clock she took me by the hand and said, "I will trust Him." And she rejoiced in the Saviour's love. I met her afterward. There was not a face shone more than hers did. There was a woman who came determined to find Him. When we search for God with all our hearts we are sure to find Him.

I am not going to preach so much of a sermon to-night, as I am going to try to tell you the Way of Life. I had a long talk with a man yesterday who I really believe was honestly seeking the Kingdom of God; but the trouble was, he was determined to try to seek Him in his own way, and trying to work the thing out himself, instead of just trusting to Jesus for it. I hope he is here to-night, and that the Lord may bless this little talk to his soul, and that he may to-night sleep safely in the arms of

Jesus Christ. It is supremely important to every soul here this day to trust in Christ and be saved. I am going to take up a few Scriptural illustrations. The first is the ark. When I was in Manchester, in one of the inquiry meetings, I went up into the gallery to talk with a few men who were standing together, and who were inquirers of the Way of Life. And while they were standing in a little group around me there came up another man and got on the outside of the audience, and I thought by the expression of his face that he was skeptical. I did not think he had come to find Christ. But as I went on talking I noticed the tears trickling down his cheeks. I said, "My friend, are you anxious about your soul's salvation?" He said, "Yes, very." I asked him what was the trouble, and I kept on talking to that one man, thinking that if he could understand me perhaps the others would. He said he wanted to feel right about it. I explained it to him by means of an illustration, and asked him, "Do you see it?" He said, "No." I used another, and asked him, "Do you see it yet?" and he said, "No," again. I gave still another and still he said he did not see. I then said, "Was it Noah's feelings that saved him, or was it his ark? Was what saved Noah his righteousness? Was it his life, was it his prayers, was it his tears, was it his feelings, or was it the ark?" He came immediately and grasped me by the hand, and said, "I see it now; it is all right now; I've got to go away on the next train, and I'm in a hurry, but you have made it plain to me; good-by." And he went off. I thought it was so sudden that he could not have understood it. But the next Sunday afternoon he came and tapped me on the shoulder, and smiled, and asked me if I remembered him. I said No, that I remembered his face, but could not tell who he was or where I'd seen him before. He said, "Do you remember a man that came up into the inquiry-room the other day, and you explained to him how it was Noah's ark that saved him? I did not see any illustration until you used that one, and then I saw it all." I asked him how he was, and he said he had been all right ever since, and that the ark had saved him. I afterward learned that he was one of the best business men of Manchester. His feelings did not save him. The ark saved him.

I want to prove to you that salvation is instantaneous. It is just as sudden as a man walking through a door-way. One minute he is on this side, the next he is on that side. There was one minute when Noah was exposed to the wrath that was to come over the whole world; but when he went

through the doorway of the ark, that moment he was safe. There are many who are trying to make an ark for themselves out of their feelings, out of their own good deeds. But God has provided an ark. If Noah had had to build himself an ark when the flood came, he would have been lost like the rest. A good many of those men who perished when that flood came tried to make arks for themselves, but they all perished helplessly. They tried to make boats and rafts, and tried every way they could to save themselves, but they perished because they were not in the ark that God had appointed. So, to-day, every man and every woman must perish that is not in the ark which God has appointed for their salvation. A knowledge about the ark is not going to help you. A great many persons flatter themselves they are going to be saved because they know a great deal about Jesus Christ. But your knowledge of Him will not save you. Noah's carpenters probably knew as much about the ark as Noah did, and perhaps more. They knew that the ark was strong. They knew it was built to stand the deluge. They knew it was made to float upon the waters. They had helped to build it. But they were just as helpless when the flood came as men who lived thousands of miles away. Men who lived right in sight of the ark, that knew all about it, perished like the rest, because they were not in the ark. I know something about the different lines of steamers, and I have crossed the Atlantic. Here is another man that has never heard there was such a line of steamers. We both want to go to Europe. My knowledge of a line of steamers does not help me a bit if I do not take the means to go there. You may hear about Christ, but if you do not believe in Christ you cannot be saved. Your knowledge is not going to help you to your salvation. What you want to do is just to make Christ your ark, and then to step into that ark and be saved.

I can imagine you saying, "I do not see how a person can be saved all at once." So many persons think they have to work themselves out gradually, that they have to do a little here, a little there, and after they have toiled and worked and have considered the matter prayerfully for some time, they will be more acceptable. The Israelites were told to sprinkle blood upon the door-posts, that the angel of death might not enter the houses where the blood was to be seen. There was one moment when they had not sprinkled the blood on their door-posts, and when they were exposed to the blight of the destroying angel; and there was another moment when the

blood had been sprinkled there, and they were safe. There is a legend told about this which illustrates it very well. It is about a little girl who was the first-born, and consequently who would have been a victim on that night if the protecting blood were not sprinkled on the door-posts of her father's house. The order was that the first-born was to be struck by death all through Egypt. This little girl was sick, and she knew that death would take her, and she might be a victim of the order. She asked her father if the blood was sprinkled on the door-posts. He said it was, that he had ordered it to be done. She asked him if he had seen it there. He said no, but he had no doubt that it was done. He had seen the lamb killed, and had told a servant to attend to it. But she was not satisfied, and asked her father to go and see, and urged him to take her in his arms, and carry her to the door to see. They found that the servant had neglected to put the blood upon the posts. There the child was exposed until they found the blood and put it upon the door-posts, and when she saw it she was satisfied. That was all the assurance that she needed. So a great many are saying, "Do you feel this and that? Do you feel, do you feel, do you feel?" God does not tell you to feel. He tells you to believe. He says, "When I see the blood I will pass over," and if you are sheltered behind the blood you are perfectly safe and secure. Suppose I say to a man, "Do you feel that you own this piece of land?" He looks at me a moment, and thinks I must be crazy. He says, "Feel? Why feeling has nothing to do with it. I look at the title. That is all I want." So, you see, all you have to do is with the title. A great many are all the time saying, "Do you feel that you are safe?" But to all God says, "He that believeth in the Lord hath everlasting life." Not "will have," it is the present tense, hath it to-day, hath it this very hour. If the devil can make you believe you will be saved some time, and keep you from believing now and receiving now, that is all he wants. He knows that to-morrow will never come, and he puts it off from day to day, from month to month, and from year to year. My friends, Jesus Christ will never be more willing to save you than He is to-night, and the longer you put it off, the longer you wait, the further you are going from Him. Every day you put it off, you are going back from God, and are making it harder for you to be saved.

My next illustration is the serpent upon the pole. You sang a song to-night about it: "It is life just to look at the

crucified One." It is not to work that we are told. It is just to look. How simple! You know a fiery serpent had gone through Israel and bitten many people, and they died. And the Israelites went to Moses, and said, "Entreat the Lord to take away this serpent." They did not ask for a remedy; they did not ask for the bitten ones to be allowed to recover. They could hear the groans of the dying all around. But God more than granted their prayers. God always gives us more than we ask for. He not only took away the serpent, but He said to Moses, "Make a brass serpent and put it on a pole and lift it on high, so that all who are bitten shall look and live. And it shall come to pass that when they look, they shall not die, but live." How simple! A little child can look. It is so simple that the learned and unlearned can look. You do not have to go to college to learn how to look. You do not have to pass through a university to learn how to look. That little child there is not more than three or four years old, but it understands how to look. If a mother wants her little child to look, she simply says, "Look, my child," and that is enough. So all that the bitten Israelites had to do was to look and live, and the very moment they looked, they were saved instantaneously. It was as sudden as a flash of lightning. So many people say, "I do not understand how it is that people can be saved all at once." Well, that is Jesus's way, and that is all there is about it. "God's thoughts are not our thoughts, and God's ways are not our ways." If we had been going to save the world, we would have gone about it in a different way from God's way, I have no doubt. If we had been going to save the bitten Israelites, the last way we would probably have thought of would have been to make a brass serpent and put it upon a pole. But God works as He pleases, and we must learn that His ways are His own, and must prevail; and we must listen to Him, and if He says we will be saved at once, and that salvation is instantaneous, all we have to do is to submit and believe. Instead of looking at yourself, at your own sin, instead of looking at your past life, what you should do is just to take your eyes off of yourself and look at Christ.

Now come back again to another Bible illustration. You know when the children of Israel came from the land of slavery, and had the visitation of the fiery serpents, and after Moses had been commanded to raise the brazen serpent, he went to Pisgah and died, and Joshua led them into the Promised Land. Joshua then received a command from God that

he should erect six cities, three on each side of the Jordan, which were to be cities of refuge. These places were to be put far enough apart so as to cover the whole land, that any man, no matter where he might be when he should have occasion to seek them, could easily gain access to one of them. The gates of these cities were to be kept open day and night, and the chief men of each city—the magistrates—were to keep the ways to these places free of all obstacles and stumbling blocks, so that no one should be hindered in getting within the walls. And not only should the roads be kept smooth and well in repair, but all the bridges leading over streams and rivers should be kept up and in good condition, and sign posts were also to be placed at intervals along the road, showing the fugitive that he was on the right way—to keep him from straying. And to provide for the contingency of the man who was fleeing, not being able to read, there was a red finger put on the posts which pointed the way. Thus a man, even if he could read, was not compelled to stop and thus lose time; he saw the sign and sped on. The cities were also placed on hills, that every one could see them. The cities were erected for this purpose. It was considered a great dishonor among the Israelites if, when a man was killed, the nearest relation of him did not at once arm himself, seek out the slayer and kill him. Thus a man had no hope, if he had accidentally killed one, of saving his own life from the avenging hand of the brother or other relative, but to get within the walls of the nearest city of refuge; for it was the law that the moment he escaped that far, the relation of the slain man could not touch him. Now for my illustration. Suppose I had killed a man unwittingly —that he and I had been out chopping in the woods, and suppose my axe had slipped out of my hand and had crushed in the skull of my companion. My only hope would be to get to one of these cities—my only hope was to escape for my life. I should have had no time to loiter, no time to hesitate or argue, no time to consider. I should have to start at once. The brother of my companion who had been killed, though thus purely through accident, was near, and he was so incensed, or perhaps had some old score to pay off, that I should have no chance to stay and plead with him. He had made up his mind to kill me, and there was nothing left for me to do but fly. I know the young man's hot temper, and I see him on my track. I therefore spring out of the bush into the road, and it now becomes a life and death struggle. I see the city before me. Along the road I speed to the full extent of my

strength. Down the hill I go as fast as I can; up the ravine I make my way; men see me coming; they do not check me, or throw any obstacles in my path; they get out of my way, and as I pass, they wish me "God-speed," and warn me that the avenger is not far behind. Now I am in full view of the city; the gates are wide open, I know I shall not have to stop and knock when I get up to them. When I get closer, I see the citizens are on the walls. The information has reached them that a poor refugee is coming. Some of them have had to flee themselves, and they sympathize with me. They thus await me; but they see I am hard pressed. I am almost on the point of giving out. But I say to myself, "Courage! another effort and I shall reach the gates and be safe." Oh, if I can only reach the city!

Ah, my friend, just look at the city; don't let anything take your attention away. Look, look! see what I have to do. If I stop, loiter or linger I am lost. The avenger will soon be on me. I can almost hear him breathing behind me. I know his sword is ready to hew me down. I get nearer to the walls now. I see the people plainly; they beckon with their hands; I strain every nerve. "Hurry, hurry, he is almost upon you; oh, he will be killed." I bring every muscle into play. The people crowd around the gate to receive me. "Now, now," they cry. I make one more bound; I pass them; I am safe. That is instantaneous, isn't it? One minute I am under the avenging sword ready to fall upon my head, the next minute I am perfectly secure. The avenger cannot enter. The officers see to that; they will not let him come in with his sword. Can you, my friends, have a better illustration of this life? Don't you know that death is on your track now, and is ready to have you a victim? Don't you know that he may be only a few years, a few months, a few weeks, a few days, or even a few moments only from you? Even this very night he may catch up to you. You may think him miles and miles behind you, years and years away, but just as surely as you live here he is only a little way behind you now, a great deal nearer than you imagine. Haste, then, to a place of refuge. If you are outside the city you perish; if you come within the walls of salvation you live secure. God has a city of refuge for you. He shows you by every unmistakable sign where it is, and He gives you warning that if you do not reach its walls you die. Come, then. If you neglect these mercies, how do you expect to save your life? How can you loiter and linger when death is bearing down upon you? A little while and

you will be lost, but if you make for the salvation offered to you, you will be safe in Christ, and you can look back and challenge death to his face. You can say in triumph, "Death, where is thy sting? grave, where is thy victory?"

But still I bring before you another illustration. You often hear people say that they cannot understand how they can be saved all at once. Well, these Bible illustrations, I think, ought to make it very plain to them and to you. But here is another kind of illustration. Before the war we had three millions of slaves. If a negro escaped from the South, and got as far as Mason and Dixon's line, he was not safe even then. There was a fugitive slave law which would have surrendered back that negro even if he had crossed that boundary. But there was a line over which should he go he would be free, and that line was the Canada boundary line. If he could cross that he would be forever a free man. Now for my illustration. A poor negro escapes from Kentucky, and has succeeded, after many a weary day, in crossing the Ohio river. Though he has placed this barrier between him and his pursuers, still he knows he is not absolutely free; he knows they can take him back out of that State should they come up with him. He has not yet come under any law that will protect him; he is still under our own flag, and the flag of our country cannot protect him. He must go further. He knows he must reach Canada before the dreaded apprehension of being consigned back to his chains and tortures and stripes can be dismissed from his thoughts. He says, "If I can only get under that flag I am a free man; no slave can breathe under that flag." So the poor man makes his way towards this haven of rest. You can see him running. Yet a little while and he hears the bloodhounds behind him; he knows his old master is on his track. They have fleet horses and they will soon catch him. He is but a short distance from the line now, but his pursuers are in sight. Can he reach it in time? He is right on the boundary now. He makes one more effort, and he is safe. Here you see him one moment a slave, now he has crossed the line and is free. Before he had reached the line he was subject to be taken back by his old master, and he and his posterity would have been slaves; yet he has now crossed that line and they cannot touch him. All at once he goes over the line and is free. One minute he is a slave, the next minute he is a citizen. Once a slave, now a free man. Will you not also leave the devil's territory to-day, my friends, too? Make up your minds that you will leave your old master who

has kept you a slave so long, and cross over to the side of the Lord. God will then take care of you. He will not let any one harm you. He says to your enemies, "Touch him not; he is mine." He will care for you as He would for the apple of His eye. The banner floats from Calvary, and when you come under its folds you are safe. My friends, do you not see it now? Won't you cross the line and be saved? Oh, I have prayed that a thousand may be saved here to-night. Yes, I prayed right now during this sermon. I don't know why you cannot be saved. Oh, lift up your hearts in prayer that thousands may leave their sins and their slavery and ruin and come under the protection of the Lord.

One day I was walking through the streets of York in England. I saw a little way ahead a soldier coming toward me. He had the red uniform on of the infantry—the dress of the army. I knew at once when I saw him that he was a soldier. When he came near me I stopped him. I said, "My good man, if you have no objection I would like to ask you a few questions." "Certainly, sir," said he. "Well, then, I would like to know how you first became a soldier." "Yes, sir, I will tell you. You see, sir, I wanted to become a soldier, and the recruiting officer was in our town, and I went up to him and told him that I wanted to enlist. Well, sir, he said, 'All right,' and the first thing he did, sir, he took an English shilling out of his pocket, sir, and put it into my hand. The very moment, sir, a recruiting-sergeant puts a shilling into your hand, sir, you are a soldier." I said to myself, "That is the very illustration I want." That man was a free man at one time—he could go here and there; do just what he liked; but the moment the shilling was put into his hand he was subject to the rules of war, and Queen Victoria could send him anywhere and make him obey the rules and regulations of the army. He is a soldier the very minute he takes the shilling. He has not got to wait to put on the uniform. And when you ask me how a man may become converted at once, I answer, just the same as that man became a soldier. The citizen becomes a soldier in a minute, and from being a free man becomes subject to the commands of others. The moment you take Christ into your heart, that moment your name is written in the roll of Heaven. You are enlisted a soldier of Christ, and you cannot then do as you choose, but you must do what he lays down. Don't you see then how you can become a Christian at once, my friends? It is very plain. Don't go out of this hall to-day, then, and say you can't see it. I don't

see how I can make it any plainer. Though you accept Christ, yet you are a sinner still, but a *saved* sinner. There is a great deal of difference between the two—between a saved and an unsaved sinner. I have been a saved sinner myself for twenty-one years. You ask me if I don't sin. Yes, I do, but I hate sin. For twenty-one years I have been a soldier—a poor and unworthy soldier, but still a soldier. Twenty-one years ago this month I took, as I may say, the English shilling; I enlisted in the army of Christ, and he has been ever since my life, my Lord, my all. Now, dear friends, won't you have Him? "As many as received Him He gave power to become the sons of God." Oh! just say you will receive Him, then.

Yet you hear people say that they can't understand that; they cannot imagine but *they* have to do something to satisfy God. But I tell you that God is satisfied, God is reconciled. You have the word of Paul that God is reconciled to us. Yes, thank God, He is reconciled to the world. Can *you* reconcile God? Christ has done that. The moment a sinner takes this to heart, and comes to Jesus, that moment he is saved. Perhaps a story will illustrate this as well as anything. In England I was told about an only son—these only sons are hard to bring up properly; they have every whim and caprice gratified; they generally grow up headstrong, self-willed, and obstinate, and make it miserable for any one to have anything to do with them. Well, this son had a father something like himself in disposition. And one day a quarrel arose between them, and at last, as the son would not give in and own he was wrong, the father in a fit of anger said that he wished his son would leave his house and never come back again. "Well," rejoined the boy (as angry as his father), "I will leave, and I never will enter your house again until you ask me." "Well, then, you won't come back in a hurry," replied his father. The boy then left.

The father gave up the boy, but the mother did not. Perhaps these men here won't understand that, but you women do. A great many things will separate a man from his wife, a father from his son, but nothing in the wide, wide, world will ever separate a mother from her child. A jury can bring in a verdict against her son; the hisses may go up against him; he is condemned to be hanged; there is not a friendly paper to write an article in his favor. But if his mother be there, the boy has at least one eye to rest upon him, one heart to beat in sympathy with him. He is taken to the cold, damp cell and left to his fate. All forsake him but his mother. She comes

there; she puts her arms around his neck; she kisses him; she would spend all the time with him if the officers would allow it. She cannot save him. The day before his execution she sees him for the last time; she has not the courage to see him in the shadow of the gallows. The supreme moment at length arrives; he is led forth, and in a few minutes he dangles a corpse. Does the mother then forget him? No; even now she goes to his grave, strews flowers upon it, and waters them with her tears. A mother's love is next to God's love. Death is stronger than everything else; yes, but with the exception of one thing—a mother's love. Death and decay may wreck this city, buildings may cease to exist, everything yields before them but a mother's love. To refer to the illustration again: When the father had given the boy up, he thought he would never come back, the mother was taken very sick. She had been trying by every means in her power to effect a reconciliation between the father and son. When she found she could not recover from her illness she again renewed her efforts with all the power of a mother's love. She wrote to her son, imploring him to ask his father's forgiveness. He sent word back that he would not write to his father unless his father first wrote to him. "I will never come home until he asks me," he said. The mother began to get lower and lower. Her husband at this time came to the bedside and asked if there was anything he could do for her. "Yes, yes," she cried, "there is one thing—you can send for my boy. That is the only wish I have on earth that is not gratified. If you do not care for him while I am alive, who will care for him when I am gone? I cannot bear to die and leave my child among strangers. Just let me see him and speak to him and I will die in peace." The father said he could not send for him. He could, but he wouldn't. He did not want to. The mother has but a few hours now to live. She again beseeches her husband that he will send for their son. The father said he would send a despatch to him, but in her name. "No, no; that would not do." Well, he can stand it no longer, and he signs his own at the foot of the telegram. It was sent, and the moment the boy received it he took the first train home. The father was standing by the side of the bed when the son arrived. But when he saw the door open he turned his back upon him and walked away. The mother grasped the hand of her boy and pressed it again and again, and kissed him fervently. "Oh! just speak to your father, won't you? Just speak the first word." "No, mother, I will not speak to him until

he speaks to me." The excitement was too much and she was rapidly sinking. She told her husband she was dying. She now took his hand in one of hers, and held the hand of her boy in the other, and sought and strove to bring about a reconciliation. But neither would speak. With her last strength she then placed the hand of the son into the hand of the father and sank down into the arms of death, and was borne by the angels into the Kingdom of God. The father looked at the wife and then at the boy; he caught his eye; they fell upon each other's necks, and there stood weeping by the bed of the departed. That is the illustration I have given, but it is not a fair illustration in this respect; God is not angry with us. With that exception it is a good illustration of reconciliation. Christ brought the hand of the Father clear down to this world; He put the hand of the sinner into the hand of His Father and died that they might be reconciled. You have nothing to do then to bring about a reconciliation. God is already reconciled to us and is ready to save us. Let us pray.

III.

EXCUSES OF MEN.

"And they all with one consent began to make excuse."—St. Luke 14th, part of 18th verse.

I HAVE for our subject this evening an invitation to the marriage supper. We read in the 14th chapter of Luke that Christ is invited by one of the chief Pharisees to take supper with him on the Sabbath. I think by reading it carefully you will find it was a snare that the Pharisees were setting for Christ, that they were trying to get Him into some trouble, in order to get some reason that they might put Him out of the way. The law was that a man should not work on the Sabbath day, and the Pharisees were all the time bringing charges against Christ because He was, as they said, working on the Sabbath! And so this Pharisee invited Him to his house, and there was a great company there. They had a certain man there who had the dropsy. Undoubtedly they had sent a servant out to get the man in so as to have him ready for the occasion. They had him sitting right opposite to Christ. Christ said to the Pharisees and the others sitting by, "Is it lawful for me to heal on the Sabbath day?" And there wouldn't one of them answer him a word. One after another, I can imagine, looked down, and it was as if they had said, "Keep still now," and they held their peace. Christ said to the man who had the dropsy, "You may be healed," and the man got up and walked home a perfectly sound man. Christ said to the Pharisees, "If any of you have an ass or an ox fallen into the pit, will you not straightway pull him out on the Sabbath day?" And they said not a word. They knew very well that if any of them had an ox or an ass fallen into the pit they would save him if it was on the Sabbath day. But they said nothing. They were all the time putting questions to Him; but see how Christ answered all these questions. It would be well for you to take your Bible and go through the Scriptures, and see with what wisdom and tact those questions were answered that were put to Christ.

He said to the Pharisees gathered there—for he noticed that there was a great rush to see who was going to get the best seats. There they were pushing and elbowing each other back in order to get the best seats. Christ said: "Let me give you counsel. When you are invited to a feast, take the lowest place. Do not be so ambitious to get the best place, to get to the head of the table; because if you get there and a more honorable person comes, the head of the feast will make you sit further down, and you will be mortified and ashamed." Then he turned to the chief of the Pharisees who invited him and said: "When you get up a feast do not go and invite the rich, or you will be looking for them to invite you again." Isn't it the same thing to-day in the world? When people get up a feast they invite the rich and influential, so by that means they will get into society, and their invitations will be returned. But, He said, go to the lame, the halt, the dumb, the blind, and ask them, and you will be well rewarded for what you do by our Father in heaven. A man sitting at the table burst out and said, "Blessed is the man that shall eat bread in the kingdom of God." Then Christ said, "A certain man made a great supper and bade many,"—here he described the great spiritual feast—"and sent his servant at supper time to say to them that were bidden, 'Come, for all things are now ready.' And they began to make excuses." They made excuse. They did not have any to offer without making them. "And they all with one consent began to make excuses." A man gets up a feast, and his friends make no excuses; but God gets up a feast, and not only prepares a table, but He goes forth and invites them all to come. They cannot go; they would like to go, they say, but cannot possibly, they have so much to do. Let me show you what these excuses are, and you will see on the face of them that they are downright lies. The Scripture says, "One after one they began to make excuses." If those men had been invited to go out and walk, if they had been invited to go to a hospital and witness some terrible operation, or if they had been invited to an execution, they would have had some reason for giving excuses; but these men were invited to a royal feast. It is not often that common people like us get an invitation to a royal feast. If Queen Victoria were to invite us to a feast at Windsor Castle, do you suppose we would not regard it as a great honor? Do you suppose you would make excuses? O, my friends, I have an invitation to-day that is a thousand times beyond that. It is from the very King of Kings and Lord of Lords. It is the Marriage Sup-

per of God's own Son. Blessed is he that shall be at the Marriage Supper of the Lamb. He wants to see you all there. The invitation is to every one here. All are invited—the lowest, the highest, the richest, the poorest, all can come if they will.

Did you ever think what would take place in a city like New York if God should take men at their word when they make excuses, and should say to-night, "Well, I will excuse you," and so, with one stroke of providence should sweep them all away, and cease to care for those who refused Him? Why, the grass would right away begin to grow in your streets. There would be very few stores open to-morrow. Most of the merchants would want to be excused; their stores would be closed up, every solitary one of them. The rumsellers would all want to be excused. You cannot find a rumseller in all New York but wants to be excused. Every man that is carrying on a dishonest business would want to be excused. I do not think there would be any crowd here to-morrow if that should take place in the next twenty-four hours. What desolation would reign in the streets of New York, and how many of all classes would make excuses! If I should step down from this place, and go right down the aisle among the audience, beginning with that little boy, and asking every one down the line if you had not an excuse, how many of you would not have them? You would begin to find one before I got to you, and if you could not find one, you would make up one, and if you could not easily think of one, Satan would help you to get up one. My friends, to-day, what is your excuse? Can you give any reason for not accepting this invitation? The Lord invites you to come. He does not mock you. He wants you to come. He would not ask you and then not want you. There is no trouble about your getting a place at the feast if you will accept the invitation. God extends the invitation, and then every one begins to make excuses. "With one consent they began to make excuses."

Let us take up the excuses of those three men mentioned here. The first man had bought some ground, and he must needs go and see it. Why didn't he see the ground before he bought it? If he had been a good business man, he would have seen it first. If he had been, he would have been looking at the title. That would have been the better way. But he said he must go and see his ground. He had an invitation to the supper, and said, "I would like to go, but I cannot." And he said to the servant, "Tell the Lord I would be de-

lighted to be there. I do not know anything that would please me more than to go, but business is so pressing it will be utterly impossible for me to go." If the devil can only get us off into some cradle of excuses and rock us off to sleep, that is all he wants. It would have been better if this man had been honest, and said to the servant, "Tell the Lord I don't want to go to the feast." It is better to be honest than to seek a refuge of lies and false excuses. I have met three men since I have been here in New York, who said frankly, "I have not any desire to get to Christ." These were better than those who say, "Oh yes, Mr. Moody, I would like to be a Christian, but I have pressing duties just now at home, and I cannot stop and talk with you to-night," just manufacturing excuses to get away from me. They did not want Christ, and had not the common honesty to come out and say so.

And the other man could not accept the invitation either. I suppose he thought to himself, "How shall I get out of it?" So he said, "I have just bought five yoke of oxen. I will give them as my excuse." I suppose perhaps he asked his wife, "What shall I tell him?" Perhaps his wife told him, "Say you have just bought five yoke of oxen, and that you have to go and prove them." Now, why didn't he prove them before he bought them? And besides, did he not have plenty of time to prove them? It was not necessary for him to go just at the hour of the feast to prove his oxen. He manufactured the excuse. The third man's excuse is more absurd, if possible, than the others. He said, "I have just married a wife." What difference did that make about his going? Why didn't he take his wife along? You can see that that excuse was a downright lie. So these three men made excuses, and when the messenger came back and gave them to the lord, he said, "Not one of those that were bidden and have refused shall taste of my supper. Go and get the beggars from the highways and hedges, and the tramps and the poor, the lame, the maimed, the dumb, the blind, and if these men won't accept the invitation, let those who will, come." Let those that will accept of the invitation and press into the kingdom. Thank God that His gospel is for the poor as well as for the rich. If the rich won't have it, thank God that the poor are pressing into the kingdom. I have not much sympathy with this kind of doctrine, that we have to preach to a certain few, and a certain few will be saved. The gospel is to be preached to all classes. God says, "Go into the highways and hedges, and invite every man, woman and child that you meet."

I want to call your attention to this fact, that since these 1900 years have worn away, men are becoming very wise, or think they are, and they say, "We have now outgrown this old Bible, and are now living in a more intellectual age. Men are wiser than they used to be. They have a great deal more culture; they have a great deal more refinement." But, my friends, with all your culture, and all your refinement, can you find one man who has any better excuse than these three men had? I have met hundreds here in New York, in the inquiry-room and outside of it, during the past few weeks, and I have yet to find the first man who has a better excuse. My friend, what is your excuse? Have you got a better one? Why do you not accept of the invitation? God invites you.

I have often heard people say, "I would like to be a Christian very much, but O, it is so hard to serve God." Is that true? Is God a hard master? Is the devil an easy one? Is it true that those who have served both masters have found that God is such a hard master? Is He austere? Does He require us to perform more than we can? Does He reap where He has not sown? O, ye saints of the living God, is that your testimony? I see a man down there who shakes his head; He knows that He is not. There never was a greater lie forged in hell and told on earth, than that. "The way of the transgressor is hard." I may be speaking to some one who has some time taken money that belonged to his employer. Go ask him if he has found the way of the transgressor easy, if he has found it easy to serve the devil. Ask the men in prison, ask the drunkard, if the way of the transgressor is one of ease.

You are trying to serve God in the flesh; you are trying to serve a spiritual God before you are born of the Spirit. "Now that which is born of the flesh is flesh, and that which is born of the spirit is spirit." God is spirit, and we must worship in spirit and in truth. And when born of God then it is an easy service; then the yoke is easy and the burden is light; but until we are born of God it is utterly impossible. You might as well try to leap over the Atlantic Ocean as to try to serve God before you are born of God. And so these people who are trying to serve God and keep His law before they are born of God are failing all the time, and saying, "It is a hard thing to be a Christian." I say that it is false. It is an easy thing. God is an easier master than the devil. If you want to find out which is the best master, take the most faithful follower

that the devil has got in New York to-day—it may be a murderer, a libertine, a drunkard, a gambler—just bring him before this audience. He has been in the service of the devil fifty years. Ask him if the service has been an easy one. Let him tell his own story, and if he stands up here and tells you it is a delightful service, there is not an infidel in the city that does not know he lies the first time he opens his mouth. Your own judgment, your own heart tells you that the way of the transgressor is hard. God has said it, and is it not true? Then go and get the man that has served Jesus Christ for fifty years, and let him step upon this platform, and he need not open his lips. His very countenance says he has found the way delightful, he has found the yoke easy and the burden light. Go talk to that child of God that has been in blessed communion for fifty years, and he will say the path shines brighter and brighter as he goes on, while the one who has followed the devil will tell you the path grows darker and darker as he goes on. Young man, I tell you to-day, on the authority of God's Word, it is false that the Lord is a hard master, and the best thing you can do is to throw that excuse to the four winds and never use it again. It is one of the devil's lies. Go down to the Tombs. I am told that that little bridge over the prison-yard over which the prisoners are led has written on one side the words, "The way of the transgressor is hard." If that is not true how do they dare put it on there? They ought to take it off. There is not a man in all New York but knows as he goes down deep in his heart that the way of the transgressor is hard. On the other side of that bridge it is written, "The Bridge of Sighs;" and over that the young men pass every day, and every one of them will testify that that portion of the Bible is true where it says the way of the transgressor is hard. So don't give that as an excuse.

There is another class that says, "I believe that. I believe the most delightful service in the world is serving Christ. That is not my excuse, but my excuse is this: There are so many things in that Bible that are dark and mysterious. I don't understand the Bible from Genesis to Revelation. If I could understand the Bible on reading it through once, I could accept the invitation; but there are so many dark and mysterious things that I cannot accept the invitation," and so we find a good many giving the Bible as an excuse. I contend there is no book under the sun that has been so misjudged as the Bible. Of all the skeptics and infidels I have ever met, I have yet to meet the first one that has read the Bible through

from beginning to end. Now, if a book comes out, and you have not read all of it, and are asked your opinion of it, you say, "I have not read it through yet, and don't like to express my opinion until I have more carefully read it." But people are not afraid of expressing their opinion of God's book after having read a few chapters, and because they don't understand what they have read, they condemn the whole. God says plainly, That is a spiritual book, and the carnal mind cannot understand it. Then you say, "If an unconverted man is not to understand it, what am I to believe?" I will tell you. When God puts salvation before the sinner He makes it so plain that a blind man can understand, that he who runs may read. You understand this, that you are a sinner. The Bible tells you so, your own conscience tells you so, your own life tells you so, your own judgment tells you so, and you are thoroughly convinced you are a sinner. Don't the Bible tell you you will be saved by believing in Jesus Christ? One verse will tell you that. Moses says the mysterious things belong to God, the things revealed belong to us, and so, my friends, if you really want to know the way of life, just take that which you do understand, and leave the mysterious to God. I have a boy about say four or five years, and I send him to school to-morrow, and he comes home, and I ask him, "Willie, can you read and write, and spell? Do you understand all about geometry? Have you finished your algebra?" "Why, papa," he says, "why do you talk that way? I have been all the time trying to learn what A, B, and C are." "What!" I say, "have you not finished your education? I will take you right away from that school if you have not." Now, there is just as much reason in my doing that as there is in a man's taking up the Bible and condemning it before he has studied it, and that excuse that these men are giving that they cannot accept the invitation because they don't understand the Bible, will not stand before Christ's tribunal. When they go up and stand before the Lord they will say, "I was very anxious to accept the invitation to be at the marriage service of your Son, but there were many things in the Bible that were dark and mysterious, and so I could not accept the invitation." That excuse sounds very well here, but up there you can't tell that. You will be speechless when you stand before God's bar.

"Well," says a lady, "my trouble is not with the Bible, which I believe in from end to end, nor do I have any trouble about that other excuse about serving Christ; but the trouble

I have is in seeing so many hypocrites, and I am not going to join the church, there are so many hypocrites. I know a person who cheated me out of $5, and that same person pretended to be a Christian, and so you must not ask me to associate with hypocrites." Well, I say, if you don't want to associate with hypocrites you had better get out of the world as soon as you can. You will find one hundred hypocrites outside of the church where you will find one in it. If you don't want to associate with hypocrites you had better accept this invitation at once. If I ever find a man who is a hypocrite, and betrays the cause of Christ, it only makes me want the love of Christ all the more, and I want to serve Him all the better. Because this or that man is untrue, is it any reason why I should like less the cause they betray? That is no excuse either, then. It is a personal, an individual matter with you. Suppose almost all men on the face of the earth are hypocrites, it is no sign that I or you should be so. Is that any reason why you should not become Christ's follower? Never mind what this or that man is doing; it is a personal matter, and the invitation to-day is to every man and woman in this assembly. Do you want to be there?

There is a young man over there who says, "Mr. Moody has not touched my case at all. My trouble is different. I would like to become a Christian, but if I become one, I am afraid I won't hold out." That is a very common excuse. We have it in the inquiry room every night. "There is no one in New York that feels more anxious to become a Christian than I do," said a young man the other night, "but I am afraid that I will not hold out." Now, is it our work to keep ourselves, or is it the work of the shepherd to keep the sheep? The keeper of Israel never slumbers and sleeps and is not the God of Israel able to keep us? The work of the shepherd is to take care of the sheep, and not the sheep to take care of the shepherd. I was talking the other day with a man that was seventy-eight years old, and he was afraid if he became a Christian he would not hold out. I was amazed. It is not only the young that are afraid, but the old, too. God is able to make you stand and keep you. It takes the same grace to keep us that it does to convert us. "My grace is sufficient for thee."

Now the question comes, will you trust Him to-day? You will be able to stand if God stands with you. When I was talking with that young man, it reminded me of a boy of whom I knew some years ago, whose father was a miserable

drunken wretch and infidel, and he would not allow a praying man under his roof, for he said a man that prayed was nothing but a black-hearted hypocrite. Somebody got hold of his little boy, and got him into the Sabbath-school, and he was converted. One day afterward, the old man caught him praying, and he caught him by the collar and jerked him to his feet, commanding him with oaths never to be caught doing that again, or he would have to leave home forever. Twice after that he caught him in the act of praying, and the last time told him to leave his house forever. The little fellow packed up his things in a handkerchief, went down into the kitchen where his mother was, and bade her good-by, then went and bade his little brother and sisters good-by, and as he passed his father on his way to the door, he reached up his arms to put them around his father's neck, and said, "Good-by, father. As long as I live I will pray for you," and he went down the street, but he had not gone a great while before his father came after him and said, "If that is Christianity, I want it." And the boy went back and prayed with his father, and led him to Christ. So you see you cannot give any excuse for not coming to Jesus, so accept His invitation this hour and be saved.

JESUS ON THE WAY TO EMMAUS.

IV.

EXCUSES OF MEN.—Continued.

YOU that were here yesterday afternoon and last evening, remember that I was speaking on excuses—taking up some of the excuses of the present day. I had only considered four of these when it was time to close. I want now to commence just where I left off, and meet some of the excuses that we have to fight—if you will allow me the expression—every day in our inquiry room, and I suppose that to-day there are hundreds of people here who really want to become Christians, but they are flattering themselves that they cannot, because they have got some good excuses.

Now, another very common excuse is, they say they don't know as they are elected. Very often we find them in the inquiry room stumbling over an election with their arms folded, and saying, "If God has elected me to be saved, I shall be saved, and I shall be at the marriage supper of the Son if I am one of the elect; but otherwise there is no hope for me, and no chance of my being there." Now let me say that an unconverted man or an unconverted woman hasn't anything to do with the doctrine of election. It don't belong to the world. There is not one solitary word in Scripture that teaches us that anything is said to the unregenerated and unconverted about election. That epistle that Paul wrote about election was written to the church, and not to the world. Now, God is not down here offering you a gift with one hand, and, when you reach out your hand to take it, saying, "You are not one of the elected. I was only just mocking you. You cannot come." Let me tell you that the Gospel of Jesus Christ is for the world. "Go ye into all the world and preach the Gospel to every creature," God says; and if God don't want every creature saved, then I say it is mockery to go and preach the Gospel to every creature. If the Lord God doesn't offer salvation to all the world, then I have not read my Bible correctly. Not but that it teaches us about election, but that

is something for those that have become Christ's own disciples. That is a very sweet doctrine to those already within the fold, those who have already accepted of God's best gift. And then we are not anywhere in the Scripture taught about preaching the doctrine of election to the unregenerated; and I want to say again, that no unconverted man has anything whatever to do with the doctrine of election. "Whosoever will," says the Lord, "let him take the water of life freely." If God says this, who is going to stop him? All earth and hell combined could not stop that little boy there from going and taking the cup of salvation to-day, if he will. I never saw a man who made up his mind to press up to Christ and take salvation but what he got it. If you think that you cannot be saved because you are not elected, why don't you carry out the same idea in your temporal affairs and worldly matters?

Suppose some of these farmers should say, "Well, I am not going to plow and plant. It is all nonsense to do it. If God has decreed that I shall have a crop, He will give me one any way." Suppose when I am sick I should say, "I am not going to send for a doctor. God has decreed whether I am to get well or not. What is the use of having all the doctors in the world?" And suppose when the meeting is over to-night you should all sit still just as you are, and say, If God has decreed that I am to get home, I will get home somehow. If God has decreed that I am going to get home to dinner at six o'clock, He will see that I arrive there all right." Do you think you would get much dinner? There is just as much reason in that as for people to reason as they do about spiritual things. "If God has elected me to be saved," they say, "He will do so, and if He has not, I won't be saved." God tells you to seek the Kingdom of God with all your heart, and you will find it. So don't go on with that idea that you will not be saved because you are not one of the elect. You will find it written over the great throne in immense letters, "Whosoever will, let him come and take of the water of life freely." Suppose I came down here this evening, a stranger, and tried to get into the Hippodrome, and the man at the door said, "Have you got a ticket?" "No." "Then you can't come in here," and I go down here to the Young Men's Christian Association, and intend to go in there, but they say, "Are you a member?" "No." "Well, then, you can't come in here." And then I visit the hall of the Odd Fellows, and when I apply for admission there, they say, "Are you an Odd

Fellow?" "No." "Then you can't come in," and so on with the Freemasons. Those buildings are for a certain class. But suppose I go along down until I come to Cooper Institute, and I see a great sign stuck up there: "Free lecture this afternoon. Whosoever will, let him come." So I go in. There's nobody to stop me there. And you find all through the Bible, "Whosoever will, let him. Come unto me all ye that labor and are heavy laden and I will give you rest." Christ died for the ungodly, for sinners; and if you can prove that you belong to the world, and have sinned, I can prove that you can be saved. If you were born in the moon or the planets, I could not preach to you. I should not know what to do with you, to be sure. But the whole world is invited to come.

But there is another excuse, and a good many of the young people give it. I have no doubt many of these little boys and girls here say, "I don't want to become a Christian, for if I do I shall have to be gloomy." I know that was one of my excuses before I was converted. I thought if I became a Christian, I had got to put on a long face and walk on through the world looking neither to the right nor to the left, and have no more joy until I got into the other world. In other words, that Christianity was to make me sad and gloomy and despondent. But no; that is not religion, for religion should make you happy and joyful. See this man on the way to execution. A pardon from the Governor is put into his hands, and the poor man goes home to his family. Do you think that is going to make him gloomy? That is what the Gospel is. A pardon comes from the throne of heaven, and that is not going to make us gloomy, is it? If a man dying for bread is given bread, is that going to make him gloomy? That is what the Gospel is—bread to the soul. If you give water to a man dying of thirst, a clear draught from the spring, isn't that going to make him happy? Christ is the water of life. My friends, it does not make people gloomy. It makes people gloomy to want Christ. There are many who profess Christianity that don't have a living Christ in them, and those are the people who are gloomy. But when Christ is with us a living well of water gushing up, it is a living well of gladness. And so, little boy, little girl, young man, young maiden, don't give that for an excuse. Don't say, "I will not accept of this invitation because it will make me gloomy and sad." That is not the experience of the true Christian. If you want to see a person truly happy, with a joy that the world doesn't know anything about, you must go to those that have been

Christ's, and have caught the spirit, for He brings us joy and true peace and happiness.

But then there is another class that has come in here, and I am glad to see them here. We are in the inquiry-room very often. There is hardly a day but some young convert gets up in our afternoon meeting and he says, "Well, I thought when I first came here that I was too bad to come to Christ, and I thought he would not have me." Yes, and there may be some here to-day giving that excuse—that they are too bad, too vile. It may be that they have just come out of the penitentiary; it may be that they ought to be there because they have been stealing or breaking the law. They say, "There is no hope for me; I am too bad." Thanks be to God, there is not a class of sinners in New York that have not got some representative in the Bible. There were none so low but what the Son of God saved them. That is what the Pharisees said against Him, "Why this man receiveth sinners and eateth with them." That is what we glory in. That is just what Christ came to do. Don't you get that idea. The greater the sinner the better is his title to come, because if you can prove that you are a sinner you can prove that you have a right to come. Christ died for sinners. Do whatever you please, foul, polluted, corrupt from the crown of your head to the sole of your foot and come to Christ and He will save you. I heard of a sailor who was out at sea a few years ago, and he had a good mother whose prayers went up to heaven continually for him, and in course of time God began to trouble that son's conscience off at sea, and he didn't know what the trouble was —as there are many who are awakened by the Spirit of God and don't know what is stirring them—and he thought when he got to New York he would join the Odd Fellows and try to make something of himself. He had been a poor drunken sailor long enough, and he thought he would lead a better life. He went to the Odd Fellows and applied for membership, and the Odd Fellows inquired about him, and when they found out that he was nothing but a poor drunken sailor, they blackballed him, and would not have him. It was the same when he tried to join the Masons. But by-and-by some one gave him a little handbill, which invited him to the Fulton street prayer-meeting, and so he went there, and they let him in freely. He found that Jesus Christ saved just such as he, and he came to Christ, and Christ received him, took away his sin, and gave him a new heart. He got up in the meeting and said: "I went to the Odd Fellows, and they would not take

me in; I went to the Masons, and they backballed me; but I came to Christ, and He did not blackball me at all, but took me right into His arms." That is what Christ does, and if there is a poor sinner here to-day, Christ will take you if you will only go to Him. I don't care how bad you are. Your sins may rise up like a mountain, but His blood cleanseth from all sin.

Then, another thing. There are a great many men that want to come, and they say, "Wait until I am a better man, and then I will come." I never knew a man to be saved that came to Christ in that way. You cannot make yourselves any better. You cannot cleanse yourselves. Every day and hour that you are staying from Christ you are getting worse instead of better. The very act of your staying away is a sin, and so instead of trying to get better, and get ready to come, just come as you are and be clothed with the garments of salvation. He will clothe you with His own righteousness. I noticed when our war was going on, men used to come to enlist, and the man who came with a fine suit of clothes on, and the hod-carrier in his dirty garments, would both have to take off their clothes and put on the uniform of the Government. And so when men go into the Kingdom of God they have to put on the livery of Heaven. You need not dress up for Christ, because He will strip you when you come and put on you the robes of His righteousness. My friends, you cannot stand before God in your own righteousness. Come to God as a poor beggar, and He will have mercy upon you. I heard some years ago of an artist who wanted a model for the Prodigal. He went to many institutions and prisons, but could not get a man who suited his ideas of the Prodigal. One day, however, while walking down the street, he met a poor miserable tramp, and he suited the artist's eye, so he asked him if he would be willing to sit for his portrait. The tramp said he would if he would pay him for it. The artist promised, and set a day and hour for him to come. At the appointed time, while the artist was sitting in his studio, the man came in, but he was so well-dressed the artist didn't know him, and told him he had no appointment with him. When the beggar told him the circumstances, the artist said, "What have you been doing?" "Why," said the man, "I thought if I was going to sit for my portrait I would get a new suit of clothes." "Ah," said the artist, "you won't do; I wanted you just as you were." So, when you go to Christ, go just as you are, with all your rags, your filth, and your sin, and He will receive you. I don't

care how bad you are. He came for that purpose, and there is not a man or a woman in this hall to-night that is so bad that Christ would not have you if you will only come. You may be a thief, a drunkard, a libertine, polluted with sin, and corrupt as the devil would have you, and yet the Lord Jesus Christ will receive you if you will just come, and come without delay, just as you are.

Well, then, there is another class that say, "I would like to come, but my heart is so hard." Well, how are you going to soften it? Who is going to make it soft again? You cannot do it yourself. It is just because you have a hard heart that you should come to Christ. If you had not, you would not need to come to Him. It is just because you have a hard heart that you need to let Him in. He will soften it for you; He will drive away the darkness; He will illumine it. Do not give that as an excuse. He invites you to the feast to-day. Do not say because you have a hard heart you cannot come. Do not say because you have a hard heart you cannot receive Him. The harder the heart the more need of a Saviour. "Yes," perhaps you say, "but I hear another man say, Mr. Moody does not touch my case at all. I cannot believe." I met a man some time ago that said to me, "I cannot believe." I said, "Who?" He said again, "I cannot believe." Said I, "Who?" and I still held him to that little word, "Who?" and at last he stammered, "Well, I think I cannot believe—myself." Now that is just what we don't want you to believe. The trouble is that men believe too much in themselves. Men are putting too much confidence in themselves.

We do not come here to ask you to believe in yourselves. That has been the trouble from the time of Adam's fall to the present time, that they have too much confidence. Believe in God; that is what you can do. He will take care of your heart, because He never broke a promise. When a man tells me he cannot believe, I tell him to give me a reason. I have a right to ask him for a reason. If the devil has hold of him the devil may tell him a wilful lie. But he would not have a good reason for not believing me if I never have proved untrue or my word had not failed him, but I always kept my word to him. I say it would be unjust to me if he would not believe me. A hundred things may happen to prevent a man from keeping his word, but the God of Heaven will keep His word which He has given. So there is not one inch of ground for that argument to stand upon. There is no reason why you should not believe to-day with all your heart. Instead of saying it is

because you cannot believe, say honestly it is because you do not want to believe. There is no other ground for unbelief; there is no other reason. Has He ever lied to us? Has He ever deceived us in any way?

There is a class that seem to think unbelief a great misfortune, as they say. I say it is the damning sin of the world to-day. Put it down not as a misfortune; put it down as the sin of sins. It is the tree that brings forth all this fruitt hat we have. It is that tree which enables men to steal, which enables men to murder, which enables men to drink. If they believed, they would not do these things. It is because they do not believe that they do them. Unbelief is the very root of all sin. What mischief there is in the world has come through unbelief. Oh, let your unbelief go to the four winds to-day! Say "I will believe;" trust Him; be no longer classed among the unbelievers. There was a man once here who said, "I wish I could feel what he says. I am one of those men who want to feel." That is what we do not want. We have not a worse enemy in the inquiry room than this argument about feeling. It is feel, feel, feel, feel, feel, all the time. There is no sense in it. From Genesis to Revelation there is not one text of Scripture where feeling is attached to salvation. It is these people that are always working themselves up to a high pitch of feeling, and that are always backsliding after they are converted and their feelings pass away. It is all excitement at first, and the conversion is like a morning cloud—soon gone. I like to have people's faith grounded not on feeling, but on some strong text of Scripture. If you feel, feel all the time; you have no firm ground to stand on. It is true, it is better to know God says a thing than to feel it. Do not be waiting to feel it. If a man invited you to his house to a feast, you would not talk about feeling, would you? The question for you to consider is, Do you want to be at this feast to which God invites you? If you do, come along, and your feelings will take care of themselves. I have heard so many people say, "Mr. Moody, I have heard it said by people who were converted that they felt great joy and peace." Well, I will talk to you about that after you are converted. The trouble is you want to feel that you have Christ, and that you have accepted salvation, first. Christ must come first. Let Him come, and let the rejoicing take care of itself. You will not be talking about feeling all the time when you are converted. You will be occupied with Christ, and feelings will come in their own place.

Well, perhaps there is another man down there that says,

"I would like to be a Christian, but I do not quite like to be converted at a revival. That is my objection. If I am converted in a revival—and I know there is a great deal of interest down there in New York—I am afraid it would not hold out. I would like to be converted to-night, but not at a revival." Well, I will tell you what you can do. You can take a down train to some town where there is no religious interest, where there is no revival, and go there right away and be converted. I will try to find out some town where there is no religious interest felt, and if you really want to be converted, you can go right away. Before a revival people say, "Oh, how cold and indifferent the church is now!" They complain about the coldness of the church, and say, "This is not a good time to come." And afterwards, when there is a good deal of interest, they say they are afraid of the excitement of a revival. So you see, it is merely an excuse; that is all. The question is, Are you willing to accept this invitation to-night? Let it be an individual matter between you and God to-night, and never mind what other people are doing. Do you want to be there? If you do, God invites you. A great many are waiting for God to call them. Has not God called you already? Is there a man or woman in this audience to-night that God has not called a thousand times? Did you ever hear the gospel preached in any Christian church that God did not seem to call you through His messenger? In every word He speaks, in every book that speaks of Christ and heaven, God calls you through that book. Did you ever open your Bible and read, that you did not see invitation after invitation to you to come to the Marriage Supper of the Lamb? Waiting for God! Has not God done all He can already? What more can He do than He has done? He sent His prophets, and we killed them; He sent us His only Son, and we put Him to-death. Then He has sent the Holy Ghost to convince men of sin and of the way to righteousness. The Holy Ghost is here now, and has been in the world for hundreds of years. Would you have Christ leave heaven and come again to this world to die again? Why, then, not accept the invitation now? Why not believe now? Why not be saved here now this very hour?

I will not go on enumerating the possible and frequent excuses that men and women give—not that I have exhausted them; no. If I had exhausted all this evening, you would have as many more manufactured by to-morrow, or even before I got through with the sermon. If you drive a man

from behind one excuse, he takes immediate refuge behind another. If you drive him from that, he gets behind another like a flash. You cannot exhaust excuses. They are more numerous than the hairs upon your head. I will tell you what you can do with them. You can take them up and bind them in one bundle, and mark it "Lies, lies, lies," in great big letters. God will sweep away those refuges of lies. It is only a question of time. By and by you will be left without an excuse. He that believeth not will be without God, without hope, without excuse. Do not think of giving excuses here. If you have any excuse that you call good, if you have any excuse that you think will stand the light of eternity and of the judgment day, if you think you have any excuse that God will accept, do not give it up for anything I have said. Take it into the grave with you. Let it be buried with you, and when you come before Him tell it out. If not, then give your excuses to us here to-day. It is easy to excuse yourself into hell, but you cannot excuse yourself out of it. It is easy to take a seat here, and to make light of everything you hear, and go away laughing and scoffing at the whole thing; but ah, it will be terrible to stand before God without an excuse. One of the most solemn things in Scripture is that not one of these men that were bidden to the feast of the Lamb and refused should taste of the supper. That is to say, that God would excuse them, taking them at their word. It will be a terrible thing to be excused from that feast. Do you really want to be excused? Is there a man or woman here that will say honestly that he or she would willingly be excused? Why not accept of the invitation now? Let the plough stand in the furrow, let the oxen stand in the stall until you accept the invitation. Let your business go until this question of eternity is settled with you. It is better for you to press into the kingdom than it is to attend to any other duty. That is the first thing. A man must first attend to the soul's salvation. If your wife won't go, leave her at home. If you cannot get your family to join you, go alone. Make up your mind that to-day you will be up and pursuing that one object. If your companions make light of it, let them do it. It is Christ that invites you. Did you ever stop to think who will be there? Not one who has washed in the blood of the Lamb will be missing on that occasion. I would rather have my heart torn out of my body here on this platform, and go from here right straight to heaven and be with Him at last, than live a hundred years and lose that opportunity. I want

to be at the marriage supper of the Lamb. I want to sit with Abraham and Isaac and Jacob. I want to be in the presence of the King of Kings. Do not make light of it.

I can imagine some of you saying, "I never yet got so low that I have been willing to make light of religion and serious things." Let me ask you: Suppose a man invites me to his house. Suppose he sends me a note and invites me to dinner with him, and I read it and simply tear it up or throw it aside, and pay no more attention to it. Is not that making light of it? How many will thus walk out of this hall, and make light of everything they have heard? Suppose here we just write out a refusal of the invitation. "To the King of Heaven: While sitting in the Hippodrome on a beautiful day, March 15, 1876, I received a pressing invitation from one of Your servants to be present at the marriage supper of Your only begotten Son. I pray Thee accept my excuses." Now, who would come forward and take a pen and dip it in the ink and put his name to that? I can imagine you saying, "Let this right hand forget its cunning, and this tongue cleave to the roof of my mouth, before I would be guilty of such a thing; ten thousand times, No." But I will tell you what you will do. You will get up and go out and make light of the whole thing. Let us write out an acceptance: "To the King of Heaven: March 15, 1876. While sitting in the meeting I received a very pressing invitation from one of Your messengers to be present at the marriage supper of Your only begotten Son. I hasten to reply. By the grace of God I will be present." Who will sign that? Will you say from the very depths of your heart, "I will do that?" Some one up there says, "Yes, I will." Thank God for that. Why should not one person speak for the whole audience?

V.

GOD'S LOVE.

WE have for our subject this evening, "Love." I have often thought I wouldn't have but one text; if I thought I could only make the world believe that God is love, I would only take that text and go up and down the earth trying to counteract what Satan has been telling them—that God is not love. He has made the world believe it effectually. It would not take twenty-four hours to make the world come to God, if you can only make them believe God is love. If you can really make a man believe you love him, you have won him; and if I could only make people really believe that God loves them, what a rush we would see for the Kingdom of God! Oh, how they would rush in! But man has got a false idea about God, and he will not believe that He is a God of love. It is because he don't know Him.

Now, in Paul's farewell letter to the Corinthians, in the 13th chapter, 2d Corinthians, he says: "Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace, and the God of love"—he calls Him the God of love—"and peace shall be with you." Then John, who was better acquainted with Christ, telling us about the love God has for this perishing world, writes in this epistle, in the evening of his life, these words: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God, and he that loveth not knoweth no God, for God is love." We built a church in Chicago a few years ago, and we were so anxious to make people believe that God is love, that we thought if we could not preach it into their hearts, we would burn it in, and so right over the pulpit we had the words put in gas jets, "God is love," and every night we had it there. A man going along there one night glanced in through the door and saw the text. He was a poor prodigal, and he passed on, and as he walked away, he said to himself, "God is love? No. God is not love. God does not

love me. He does not love me, for I am a poor, miserable sinner. If God was love, He would love me. God is not love." Yet there the text was, burning down into his soul. And he went on a little further, and turned around and came back and went into the meeting. He didn't hear what the sermon was, but the text got into his heart, and that is what we want. It is of very little account what men say, if God's word only gets into the heart. And he stayed after meeting was over, and I found him there weeping like a child; but as I unfolded the Scripture, and told him how God had loved him from his earliest childhood all along, the light of the Gospel broke into his mind, and he went away rejoicing. This would be the best meeting to-day we have had yet, if we could only make this audience believe that God is love.

Now, our brother who opened the meeting with prayer referred to the difference between human and divine love. That is the very trouble with us. We are all the time measuring God's love by ours. We know that we love a man as long as he is worthy, and then we cast him off; but that is not divine love. There would be no hope for any of us if the Lord did that, and I have the idea that our mothers are to blame for a good deal of that in their teaching during our childhood. They tell their children that the Lord loves them when they are good children, and when they are bad children the Lord does not love them. That is false teaching. God loves them all the time just the same as you love your children. Suppose a mother should come in here with a little child, and after she has been here awhile, the child begins to cry, and she says, "Keep still," but the child keeps on crying, and so she turns him over to the police, and says, "Take that child, I don't want him." What would you say of such a mother as that? Teach a child that God loves him only so long as he is good, and that when he is bad, the Lord does not love him, and you will find that when he grows up, if he has a bad temper, he will have the idea that God hates him, because he thinks God don't love him when he has got a bad temper, and as he has a bad temper all the time, of course God does not love him at all, but hates him all the time. Now God hates sin, but He loves the sinner, and there is a great difference between the love of God and our love—all the difference in the world between the human and the divine love.

Now, turn a moment to the 13th chapter of John's Gospel, 1st verse: "Now, before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of

this world unto the Father, having loved His own which were in the world He loved them unto the end." His love is unchangeable. That night He knew very well what was going to happen. Judas had gone out to betray Him. He knew it. He had already left that little band to go out and sell Christ. Do you tell me Christ did not love Judas? That very night he said to him, "Judas, what thou doest, do quickly;" and when Judas, meeting Him in the garden, kissed Him, and He said, "Betrayest thou thy Master with a kiss?" was it not the voice of love and compassion that ought to have broken Judas' heart? He loved him in the very hour that he betrayed Him; and that is what is going to make hell so terrible, that you go there with the love of God beneath your feet. It is not that He don't love you, but you despise His love. It is a terrible thing to despise love. He loved them unto the end. He knew very well that Peter was going to deny Him that night and curse and swear because he was mistaken for Jesus' companion. He knew all His disciples would forsake Him, and leave Him to suffer alone, and yet He says He loved them unto the end. And the sweetest words that fell from the lips of the Son of God were that night when they were going to leave Him. Those words that fell from His lips that night will live forever. How they will live in the hearts of God's people! We could not get on very well without the 14th of John and the 15th and 16th. It was on that memorable night that He uttered those blessed words, and on that very night that He told them how much God loved them. It seems as if that particular night, when He was about to be deserted by all, His heart was bursting with love for His flock.

Just let us look at the 16th chapter and the 27th verse and see what He says: "For the Father Himself loveth you because ye have loved me and have believed that I came from God." I don't know but what Christ felt that there might be some of His disciples that would not love the Father as they loved Him. I remember for the first few years after I was converted I had a good deal more love for Christ than for God the Father, whom I looked upon as the stern Judge, while I regarded Christ as the Mediator who had come between me and that stern Judge, and had appeased His wrath, but when I got a little better acquainted with my Bible those views all fled. After I became a father, and woke up to the realization of what it cost God to have His Son die, I began to see that God was to be loved just as much as His Son was. Why, it took more love for God to give His Son to die than it would

to die Himself. You would a thousand times sooner die yourself in your son's place than have him taken away. If the executioner was about to take your son to the gallows, you would say, "Let me die in his stead; let my son be spared." Oh, think of the love God must have had for this world that He gave His only begotten Son to die for it, and that is what I want you to understand. "The Father Himself loveth you because ye have loved Me." If a man has loved Christ, God will set His love upon Him. Then, in the 17th chapter, 23d verse, in that wonderful prayer He made that night, "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know Thou hast sent Me and hast loved them as Thou hast loved Me." God could look down from heaven and see His Son fulfilling His will, and He said, "This is my beloved Son, in whom I am well pleased." But when it is said, "God loved us as He loved His own Son," it used to seem to me to be downright blasphemy, until I found it was in the word of God. That was the wonderful prayer He made on the night of His betrayal. Is there any love in the world like that? Is there anything to be compared to the love of God? Well may Paul say, "It passeth knowledge."

And then I can imagine some of you saying, "Well, He loved His disciples and He loves those who serve Him faithfully, but then I have been untrue." I may be speaking now to some backsliders, but if I am, I want to say to every one here: "The Lord loves you." A backslider came into the inquiry-room night before last, and I was trying to tell him God loved him, and he would hardly believe me. He thought because he had not kept up his love and faithfulness to God and to his own vows, that God had stopped loving him. Now, it says in John, 1st chapter: "He loved them unto the end." That is, His love was unchangeable and you may have forgotten Him and betrayed Him and denied Him, but nevertheless He loves you, He loves the backslider. There is not a man here that has wandered from God and betrayed Him but what the Lord Jesus loves him and wants him to come back. Now in this 14th chapter of Hosea He says, "I will heal every backslider. I will love them freely." So the Lord tells the backsliders, "If you will only come back to Me I will forgive you." It was thus with Peter who denied his Lord; the Saviour forgave him, and sent him to preach His glorious Gospel on the day of Pentecost, when three thousand were won to Christ under one sermon of a backslider. Don't let a backslider go out of this hall this evening with that hard talk about

the Lord. No backslider can say God has left him. He may think so, but it is one of the devil's lies. The Lord never left a man yet.

Just turn to the 31st chapter of Jeremiah and the 3d verse. "He hath loved us," he says, "with an everlasting love." Now there is the difference between human and divine love. The one is fleeting, the other is everlasting. There is no end of God's love. I can imagine some of you saying: "If God has loved us with an everlasting love, why does it say that God is angry with the sinner every day?" Why, dear friends, that very word "anger" in the Scriptures is one of the very strongest evidences and expressions of God's love. Suppose I have got two boys, and one of them goes out and lies and swears and steals and gets drunk; if I have no love for him I don't care what he does; but just because I do love him it makes me angry to see him take that course, and it is because God loves the sinner that he gets angry with him. That very passage shows how strong God's love is. Let me tell you, dear friends, God loves you in all your backslidings and wanderings. You may despise His love and trample it under your feet and go down to ruin, but it won't be because God don't love you. I once heard of a father who had a prodigal boy, and the boy had sent his mother down to the grave with a broken heart, and one evening the boy started out as usual to spend the night in drinking and gambling, and his old father as he was leaving said, "My son, I want to ask a favor of you to-night. You have not spent an evening with me since your mother died, and now I want you to spend this night at home. I have been very lonely since your mother died. Now won't you gratify your old father by staying at home with him?" "No," said the young man, "it is lonely here, and there is nothing to interest me, and I am going out." And the old man prayed and wept, and at last he said, "My boy, you are just killing me as you have killed your mother. These hairs are growing whiter, and you are sending me, too, to the grave." Still the boy would not stay, and the old man said, "If you are determined to go to ruin, you must go over this old body to-night. I cannot resist you. You are stronger than I, but if you go out you must go over this body." And he laid himself down before the door, and that son [and here the preacher with greater emphasis raised his voice] walked over the form of his father, trampled the love of his father under foot, and went out.

And that is the way with sinners. You have got to trample the blood of God's Son under your feet if you go down to

death, to make light of the blood of the innocent, to make light of the wonderful love of God, to despise it. But whether you do or not, He loves you still. I can imagine some of you saying, Why does He not show His love to us? Why, how can it be any further shown than it is? You say so because you won't read His Word and find out how much He loves you. If any man will take a concordance and run through the Scriptures with the one word love, you will find out how much He loves you; you will find out that it is all one great assurance of His love. He is continually trying to teach you this one lesson, and to win you to Himself by a cross of love. All the burdens He has placed upon the sons of men have been out of pure love, to bring you to Himself. Those who do not believe that God is love are under the power of the Evil One. He has blinded you, and you have been deceived with his lies. God's dealing has been all love, love, love, from the fall of Adam to the present hour. Adam's calamity brought down God's love. No sooner did the news reach heaven than God came down after Adam with His love. That voice that rang through Eden was the voice of love, hunting after the fallen one—"Adam, where art thou?" For all these thousand years that voice of love has been sounding down the ages. Out of His love He made a way of escape for Adam. God saved him out of His pity and love.

In the 63d chapter of Isaiah, and the 9th verse, we read: "In all their affliction He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." In all their afflictions He was afflicted. You cannot afflict one of God's creatures without afflicting Him. He takes the place of a living father. There a man has a sick child burning with fever. How gladly the father or the mother would take that fever and put it into their own bosoms. The mother would take from a child its loathsome disease right out of its body, and put it into her own—such is a mother's love. How she pities the child, and how gladly she would suffer in the place of the child! That illustration has been often used here—"As a mother pitieth her children." You cannot afflict any of God's creatures but God feels it. The Son of His bosom came to redeem us from the cares of the world. I do not see how any man with an open Bible before him can get up and say to me that he does not see how God is love. "Greater love hath no man than this, that a man will lay down his life for his friend." Christ laid down His life on

the cross, and cried in His agony, "Father, forgive them, they know not what they do." That was wonderful love. You and I would have called fire down from Heaven to consume them. We would have sent them all down into the hot pavement of hell. But the Son of God lifted up His cry, "Father, forgive them, they know not what they do."

I hear some one say, "I do not see, I do not understand how it is that He loves us." What more proof do you want that God loves you? You say, "I am not worthy to be loved." That is true. I will admit that. And He does not love you because you deserve it. It will help us to get at the Divine love to look a little into our own families, and at our human love. Take a mother with nine children, and they are all good children save one. One is a prodigal, and he has wandered off, and he is everything that is bad. That mother will probably love that prodigal boy as much or more than all the rest put together. It will be with a love mingled with pity. A friend of mine was visiting at a house some time ago, where quite a company were assembled and were talking pleasantly together. He noticed that the mother seemed agitated, and was all the while going out and coming in. He went to her aside and asked her what troubled her, and she took him out into another room and introduced him to her boy. There he was, a poor wretched boy, all mangled and bruised with the fall of sin. She said, "I have much more trouble with him than with all the rest. He has wandered far, but he is my boy yet." She loved him still. So God loves you still.

That love, it ought to break your hearts to hear of, and it ought to bring you right to Him. You may say you do not deserve it, and that is true; but because you do not deserve it, God offers it to you. You may say, "If I could get rid of my sins, God would love me." In Revelation, 1st chapter, 5th verse, it says: "Unto Him that loved us and washed us from our sins in His own blood. It does not say He washed us from our sins and then loved us. He loved us first, and then washed us clean. Some people say, you must turn away from sin, and then Christ will love you. But how can you get rid of it until you come to Him? He takes us into His own bosom, and then He cleanses us from sin. He has shed His blood for you; He wants you, and He will redeem you to-day if you will. An Englishman told me a story once that may serve to illustrate this truth, that God loves men in their sin. He does not love sin, but He loves men even in their sin. He seeks to save them from sin. There was a boy a great many

years ago, stolen in London, the same as Charley Ross was stolen here. Long months and years passed away, and the mother had prayed and prayed, as that mother of Charley Ross has prayed, I suppose, and all her efforts had failed, and they had given up all hope; but the mother did not quite give up her hope. One day a little boy was sent up into the neighboring house to sweep the chimney, and by some mistake he got down again through the wrong chimney. When he came down, he came in by the sitting-room chimney. His memory began at once to travel back through the years that had passed. He thought that things looked strange and familiar. The scenes of the early days of youth were dawning upon him; and as he stood there surveying the place, his mother came into the room. He stood there covered with rags and soot. Did she wait until she had sent him to be washed before she rushed and took him in her arms? No, indeed; it was her own boy. She took him to her arms, all black and smoke, and hugged him to her bosom, and shed tears of joy upon his head. You have wandered very far from Him; there may not be a sound spot on you, but if you will just come to God, He will forgive and receive you. There is a verse in Isaiah xxxviii.—the 17th verse—that I think a good deal of. It reads: "Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind thy back." Mark you, the love comes first. He did not say that He had taken away sins and cast them behind Him. He loved us first, and then He took our sins away. I like that little word, m-y, "my," there. The reason we do not get any benefit from Scripture is because we are always talking about generalizations. We say: God loves nations, God loves churches, and loves certain classes of people. But here it reads, "Out of love to my soul He has taken all my sins and cast them behind His back." If they are behind His back, they are gone from me forever. If they are cast behind His back, how can Satan ever get at them again? I will defy any fiend from hell to find them. Satan can torment me with them no more.

There are four expressions wherein God puts our sins away. The first is, He has blotted out our sins like a thick cloud. You remember, don't you, how in the morning we wake and sometimes find the sky covered with clouds, and by the afternoon there is not a cloud to be seen. Can any one tell where the clouds go to? They vanish and we see them no more, and no one can tell what has become of them. God has blotted

out our sins like these clouds. Another verse is: "I will remove them as far as the east is from the west." Another is: "I will roll them into the depths of the sea." And then there is this one which reads: "Who will take them out of love to my soul and cast them behind His back." They are gone through time and eternity. Bear in mind, it is out of love He does it, not out of justice. It is not justice we want, but mercy. God feels wonderful love, which it ought to break every heart here to contemplate, and the love of God ought to sweep over this audience, and bow every head here to-night, and fill our hearts full of gratitude and praise that God so loved us, and gave himself for us. It says in Galatians, 2d chapter, 20th verse, "Who loved me and gave Himself for me." Take that verse in Isaiah, "Who loved my soul," and put it with this verse, "Who loved me and gave Himself for me," and you have it all. Christ shed every drop of His precious blood for sinners. Some people say "only one single drop of Christ's blood is enough to cleanse you from sin." It is not true. If one drop would have done it, He would have shed but one drop; but it took every drop of blood that His life had, and He gave it all up to save us. Paul says, "He loved me and gave Himself for me," and so Paul loved Him in return. If you could but get that thought in your mind that Christ has loved you so much as to give Himself for you, you cannot help loving Him in return.

There are three thoughts I have tried to bring out to-night: that God is love; that His love is unchangeable; that His love is everlasting. The fourth thought is this: that His love is unfailing. Your love is not. His is. When people come to me and talk about their love for God, it chills me through and through; the thermometer goes down fifty degrees; but when they talk about God's love for them, I know what they would say. So, do not think for a moment that God does not love you a good deal more than you love Him. There is not a sinner here, there is not an unsaved man here to-night but He wants to save, just as a father loves his child, only a thousand times more. Is there a poor wanderer here that has wandered far from Christ? He sends me to invite you to come to Him again. I don't care how sinful you are; let this text sink deep into your soul to-day, "God is love."

VI.

THE WICKED AFTER DEATH.

'Son, remember."—St. Luke, 16th chapter, part of 25th verse.

I WANT to talk to you about the 25th verse of the 16th chapter of Luke—just two words: "Son, remember!" You that were here yesterday will remember that I spoke to you about the love of God, and you that were here last week will remember that I spoke to you of Heaven, and tried to lure you on to that world of light, and if I consulted my own feelings, I should be preaching to you about these things to-day. But if a man is going to be a servant and a messenger of God, he must believe the message just as he finds it. I would not dare to go out of this city without delivering to you this side of God's truth. Some people come to me and say, "You do not really believe that there is such a thing as everlasting retribution and future punishment, do you? Yes, I do. The same Christ that talked to us about that bright upper world has given us a picture of the world of the lost. In this portion of the Scripture we have read to-day, it has been drawn very vividly by the Master Himself. We hear a voice coming up out of the lost world of a man that was once upon the earth, and fared sumptuously every day, and yet was lost, not for time, but for eternity. Over and over again Christ while here warned those that hung upon His lips. Once, in speaking to His disciples, He spoke about the worm that dieth not; about one being cast into hell, where the worm dieth not.

I believe that worm that dieth not is our memory. I believe that what will make that lost world so terrible to us is memory. We say now that we forget, and we think we do, but the time is coming when we will remember, and we cannot forget. There are many things we will want to forget, especially our sins, that have been blotted out by God. If God has forgotten them you would think we ought to forget them; every sin that has been so taken away and covered up, but the blood of His own Son will come back to us by and by.

We talk about the all-recording angel keeping record of our life; God makes us keep our own record. We won't need any one to condemn us at the bar of God. We will condemn ourselves. It will be our own conscience that will come up as a witness against us. God won't condemn us at the bar of God; we will condemn ourselves. Will He speak to us then, if we stand there, having neglected His offer of mercy, His offer of salvation here on earth? No; memory is God's officer, and when God touches the secret springs of our memory, saying, "Son, remember," we cannot help but remember. God shall touch these secret springs and say, "Son and daughter, remember," and then tramp, tramp, tramp will come before us a long procession—all the sins we have ever committed.

I have been twice in the jaws of death. Once I was drowning, and the third time I was about to sink I was rescued. In the twinkling of an eye everything I had said, done, or thought of flashed across my mind. I do not understand how everything in a man's life can be crowded into his recollection in an instant of time, but nevertheless it all flashed through my mind. Another time when I thought I was dying it all came back to me again. It is just so that all things we think we have forgotten will come back by-and-by. It is only a question of time. We will hear the words, "Son, remember," and it is a good deal better for us now to remember our sins and confess them before it is too late. Christ said to His disciples, "Remember Lot's wife." Over and over again, when the children of Israel were brought out of Egypt, God said to them, "Remember where I found you, and how I delivered you." He wanted them to remember His goodness to them, and the time is coming when, if they forget His goodness and despise it, they will be without mercy. What Satan wants is to keep us from thinking; to drown our memory and stifle our conscience. A man came into the inquiry-room the other night and said he wanted to be a Christian, but he could not believe that there was any future punishment. I said, "What are you going to do with that man who has been selling liquor for twenty years? A widowed mother goes to him and says, 'I have a son who goes into your place every night; he is being ruined, and it is killing me.' She begs him not to sell any more liquor to her son; she begs and pleads with him. He orders her out of the store and goes on and ruins that widow's only son, as he ruins thousands of others. Is he going to be ushered right into glory when he dies? What would you do with him? Would you take him right into heaven?" He

said he did not know what he would do. But the Word of God teaches us plainly by that there is future retribution; if it does not teach that it does not teach anything. If the Word of God tells us about the glory of heaven and the mansions that Christ is going to prepare, it tells us also about the torments of hell; it tells us about the rich man lifting up his face out of torment and crying for one drop of water.

This was not presented to us then just to frighten people. Some people say, "How you are trying to frighten us; you say such things just to alarm us." I would consider myself an unfaithful servant if I did not so warn you; the blood of your soul would be required at my hands if I did not warn you. I do not want you to say I came here and never said anything about the lost souls; I do not want any of you to think I have covered up this doctrine, and I say it to you because God says it. Christ says, "How shall you escape the damnation of hell?" No one spoke of the last as Christ did; none knew it as Christ did. If man were not lost, what did Christ come into the world for, or what does the death of the Son of God mean? Is it not better for us just to bow to the word of God and take it as God spoke it? If I checked up a book and found there were a hundred statements in that book, and I had reason to believe, and in fact knew, that ninety-nine out of a hundred of these statements were correct, and I did not have the evidence at hand to prove that the other was, I would have good reason to believe it correct, would I not? This picture drawn of the lost world in the 16th chapter of Luke was drawn by the Son of God himself. He said this rich man was lifting up his face in torment, not because he was rich, but because the rich man had neglected salvation. If men seek salvation, rich or poor, they will be saved; if they do not, rich or poor, they will be lost. Do you suppose those antediluvians who perished in Noah's day, those men too vile and sinful for the world—do you think God swept those men right into heaven and left Noah, the only righteous man, to struggle through the deluge? Do you think when the judgment came upon Sodom that those wicked men were taken right into the presence of God and the only righteous man was left behind to suffer?

There will be no tender, loving Jesus coming and offering you salvation either. He will be far from you there. There will be no loving wife to weep over you there, young man. You may have a praying wife here to-day, but remember in that lost world you will have no praying wife. Did you ever think how dark this world would become if all the praying

wives and mothers and ministers were out of it? Think of that lost world where there are no praying wives or mothers! Remember the time is coming when you will have no loved mother to pray for your soul and for you. Undoubtedly many in that lost world would give millions, if they had them, if they had their mothers now to pray them out of that place; but it is too late. They have been neglecting salvation until the time has come when God says, "Cut them down; they incumber the ground; the day of mercy is closed." You laugh at the Bible; but how many there are in that lost world to-day that would give countless treasures if they had the blessed Bible there! You may make sport of ministers, but bear in mind there will be no ministers of the Gospel there. There will be none there for you to laugh at. Here they are, remember, God's messengers to you, His best gifts to you—these loving friends that look after your soul. You may have some friends praying for your salvation to-day. Remember, you will not have one in that lost world. There will be no one to come and put his hand on your shoulder and weep over you there, and pray for you to come to Christ. Sunday mornings you hear the chiming of the bells telling you it is God's day. You very often see the people going up to the house of God, but bear in mind that in that lost world no bell will summon you to God's holy tabernacle, no bell will warn you of the Sabbath-day. There will be no Sabbath there for you to make light of and sport of. It will be too late. Some of you have got Sabbath-school teachers that are burdened with your salvation at this present time. They are pleading day and night that you may be won to Christ. Bear in mind that in that lost world no kind teachers will plead for you or with you. There will be no special meetings there.

A great many are laughing and making light of these meetings here. When you die, if you come here with that purpose, I believe this Hippodrome will rise up in judgment against you. This building has been put up without money and without expense to you. God put it into the hearts of Christian men to hire this building at a great expense and throw it wide open. No contributions are taken up, no calls are made upon you for money. You cannot say that we want your money. We don't want your money. We want you, and are trying to win you to Christ, and if you go down from this building to hell you will remember the meetings we had here. You will remember how these ministers looked, how the people around you closed their eyes and were lifting up their hearts in

prayer for you, and how it has seemed sometimes as if we were in the very presence of God Himself, for we have witnessed certainly wonderful displays of the power of God in this place many times. In that lost world you won't hear that beautiful hymn, "Jesus of Nazareth passeth by." He will have passed by. There will be no Jesus passing that way. There will be no sweet songs of Zion there. You come here day after day and hear these sweet songs, "Jesus, lover of my soul, let me to Thy bosom fly," "There is a fountain filled with blood, drawn from Immanuel's veins," "Rock of Ages, cleft for me, let me hide myself in Thee." Oh, my friends, you will not hear those songs in that world. They will not be sung there. It is now a day of grace and a day of mercy. God is calling the world to Himself. He says, "I have no pleasure in the death of the wicked. Turn ye, turn ye, for why will ye die?" Oh, if you neglect this salvation, how shall you escape? What hope is there? May your memories be wide awake to-day, and may you remember that Christ stands right here. He is in this assembly, offering salvation to every soul. You may never hear this text again until you hear it on the shores of eternity, and then you will remember this Friday evening, and you will remember how everything looked then, how Mr. Sankey sung that hymn, "Sowing the seed," and you will remember the text, and the sermon will all come back to you.

I was at the Paris Exhibition in 1867, and I noticed there a little oil painting, only about a foot square, and the face was the most hideous I have ever seen. On the paper attached to the painting were the words "Sowing the Tares," and the face looked more like a demon's than a man's. As he sowed these tares, up came serpents and reptiles, and they were crawling up on his body, and all around were woods, with wolves and animals prowling in them. I have seen that picture many times since. Ah! the reaping time is coming. If you sow to the flesh, you must reap the flesh. If you sow to the wind, you must reap the whirlwind. God wants you to come to Him and receive salvation as a gift. You can decide your destiny to-day if you will. Heaven and hell are set before this audience, and you are called upon to choose. Which will you have? If you will take Him, He will receive you to His arms. If you reject Him, He will reject you.

Now, my friends, will Christ ever be more willing to save you than He is now? Will He ever have more power than He has now? Then why not be saved now? Why not make up your mind to be saved now while mercy is offered to you?

I remember a few years ago, while the Spirit of God was working in our church, I closed the meeting one night by asking if there were any that would like to become Christians to rise, and to my great joy a man arose that had been anxious for some time. I went up to him and took him by the hand and shook it and said, "I am glad to see you get up. You are coming out for the Lord now in earnest?" "Yes," said he, "I think so. That is, there is only one thing in my way." Said I, "What's that?" "Well," said he, "I lack moral courage. I confess to you that if such a man"—naming a friend of his—"had been here to-night, I should not have risen. He would laugh at me if he knew of this, and I don't believe I have the courage to tell him." "But," said I, "you have got to come out boldly for the Lord, if you come out at all. That is what you have got to do;" and I talked with him, and he was trembling from head to foot. I thought the Spirit of God was striving with him, and I believe the Spirit was striving earnestly with him. I did not labor with that man as I have often wished since that I had. I wish that night I had prayed more earnestly with him. He came back the next night, and the next night, and the next night, and the Spirit of God strove with him for weeks. It seemed as if he came to the very threshold of Heaven, and was almost stepping over into the blessed world. I never could find out any reason for this hesitation except that he feared his old companions would laugh at him. I notice that when men go to prison no one laughs at them, but when they come out and declare their intention of leading good lives and standing up for Jesus, the men laugh at them and make sport of them.

Well, I thought surely this man would be brought into the fold, but at last the Spirit of God seemed to leave him; conviction was gone, and then after that when he used to meet me on the street he used to shun me, and if I met him coming along the same side of the street he would cross over to the other side and dodge me in every way he could. He finally got so that he didn't come to church on the Sabbath. He always used to come before. And that is the fault some people find with these meetings. They say it hardens people. Yes, it does harden some people. Any man that goes through a special meeting like this and rejects the gospel of course becomes hardened, and his chances are much less for Heaven. The things that formerly moved them do not move them so readily the next time. It hardens a great many. It hardened this man. Six months from that time I got a message from

him that he was sick and wanted to see me. I went to him in great haste. He was very sick and thought he was dying. He asked me if there was any hope. Yes, I told him. God had sent Christ to save him, and I prayed with him. Contrary to all expectations and to the belief of the physicians, he recovered and got off from his sick-bed. One day I went down to see him. It was a bright, beautiful day, and he was sitting out in front of his house convalescing rapidly, and I said, "You are coming out for God now, aren't you? You will be well enough soon to come back to our meetings again?" Said he, "Mr. Moody, I have made up my mind to become a Christian. My mind is fully made up to that, but I won't be one just now. I am going to Michigan to buy a farm and settle down, and then I will become a Christian." Said I, "But you don't know yet that you will get well." "Oh," said he, "I will be perfectly well in a few days. I'll risk it. I have got a new lease of life." "Oh," said I, "it seems to me that you are tempting God," and I pleaded with him, and tried every way to get him to take his stand. At last said he, "Mr. Moody, I can't be a Christian in Chicago. When I get away from Chicago, and get to Michigan, away from my friends and acquaintances, who laugh at me, I will be ready to go to Christ." Said I, "If God has not got grace enough to save you in Chicago, He has not in Michigan;" and I preached Christ to him, and urged Christ upon him. At last he got a little irritated, and said, "Mr. Moody, you can just attend to your business, and I will to mine, and if I lose my soul, no one will be to blame but myself—certainly not you, for you have done all you could." I went away from that house then with a heavy heart.

I well remember the day of the week, Thursday, about noon, just one week from that very day, when I was sent for by his wife to come in great haste. I hurried there at once. His poor wife met me at the door, and I asked her what was the matter. "My husband," she said, "has been taken down with the same disease, and I have just had a council of physicians here, and they have all given him up to die." Said I, "Does he want to see me?" "No," said she. "Then why did you send for me?" Said she, "I cannot bear to see him die in this terrible state of mind." "What does he say?" I asked. Said she, "He says his damnation is sealed and he will be in hell in a little while." I went in, and he at once fixed his eye upon me. I called him by name, but he was speechless. I went around to the foot of the bed and looked in his face and said,

"Won't you speak to me?" and at last he fixed that terrible deathly look upon me and said, "Mr. Moody, you need not talk to me any more. It is too late. You can talk to my wife and children; pray for them; but my heart is as hard as the iron in that stove there. My damnation is sealed, and I will be in hell in a little while." I tried to tell him of Jesus' love and of God's forgiveness, but he said, "Mr. Moody, don't you mock me. I tell you there is no hope for me." And as I fell on my knees he said, "You need not pray for me; you need not pray for a lost soul. My wife will soon be left a widow and my children will be fatherless. They need your prayers, but you need not pray for me." I tried to pray, but it seemed as if my prayers didn't go higher than my head, and as if the heaven above me was like brass. As I took the cold clammy hand the sweat of death was upon it, and it seemed like bidding farewell to a man I should never see in time or eternity. I left him with a broken heart. That was about noon. The next day his wife told me he lingered until the sun went down behind those western prairies, and from noon until he died all he was heard to say was, "The harvest is past, the summer is ended, and I am not saved." After lingering along an hour he would say again those words, and just as he was expiring his wife noticed his lips quiver, and that he was trying to say something, and as she bent over him she heard him mutter, "The harvest is past, the summer is ended, and I am not saved," and the angels bore him away to judgment. He lived a Christless life; he died a Christless death; we wrapped him in a Christless shroud and bore him away to a Christless grave. Oh, how dark and sad!

Are there some here who are almost persuaded to be Christians? Take my advice and not let anything keep you away. Fly to the arms of Jesus this day and hour. You can be saved if you will. Son, remember! I have warned you to-day. Daughter, remember! you cannot say that I did not lift up a warning voice to-day and exhort you with all my soul to escape the damnation of hell.

VII.

WHOM SEEK YE?

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother."—ST. JOHN, 1st chap., 40th verse.

"But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."—ST. MATTHEW, 6th chap., 33d verse.

THERE are two things I want to call your attention to this evening. The first is in the words of the 1st chapter of John, 40th verse, and the second is in the 6th chapter of Matthew, 33d verse. The first text is the first words that fell from the lips of Christ at the commencement of His ministry. It was the question He put to those two disciples who came and questioned Him as to where He dwelt. One afternoon, about four o'clock, John the Baptist stood with two of his disciples, and Jesus of Nazareth was passing by, a little way off, and John lifted up his hand and pointed to the man off in the distance, and said: "Behold the Lamb of God that taketh away the sins of the world!" and John, the beloved disciple, and Andrew left their old master and went together toward Jesus, and Jesus turned around as they came up to Him and said: "What seek ye?" I thought this evening I would like for a few moments to call your attention to that text, and press that question home upon the people here. I would like to have all of you ask yourselves the questions, what are you seeking? What did you come for—what motive brought you here this evening? What do these great crowds of people here mean day after day, week after week?

There were all classes of people seeking for Christ, and they had every kind of motive for seeking Him. There were some who came out of curiosity, just to see what would happen. There was another class who came to Him because they had friends that were diseased, and they wanted their friends to be healed and blessed. There was the class who came with the hope of getting the loaves and fishes. And there was still another class that were trying to murder Him and get Him out of the way; they were watching Him and striving to get Him into some conversation in which they might entangle Him

with His words, and so get an excuse to bring Him before the Sanhedrim, and cause Him to be called guilty of blasphemy, and punished. Some sought Him for what they could get, and others sought Him for what He was; and that is the class we are after, namely, those who are not seeking Christ for what they can get, but who are seeking Him for what He is personally. I have no doubt but that a great many of the disciples first sought Him in order to be identified with Him, because they thought He would set up an earthly kingdom, and establish His throne upon earth. Judas perhaps thought so, and that he might become the chief treasurer of such a kingdom; and perhaps Peter thought that he might become the chief secretary; and when the sons of Zebedee found out that it was a spiritual kingdom that He was to establish, their mother came and asked of Christ that her sons might be placed the one upon His right hand, and the other upon His left. All the time during His ministry, Christ constantly found men seeking for office and honor; and that is precisely the spirit to-day. One of our greatest troubles, and one great reason why we do not get greater blessings from God, is because we are not pure in our motives for seeking Him. I say there is not a man or a woman (and I see they are nearly all women here to-night) who has come here for a blessing from God, and who had that motive, but will get it. Others will go away without any blessing and with hearts as hard and cold as ever. Why? Because they have not come to get a blessing.

I would like to ask you to take this brief question home to your hearts to-day, "What seek ye?" What are you after this evening? What motive brought you to this place? I think one would say, "I came because some friends of mine were coming; I did not have any particular motive at all; I came because my friends asked me to come." I ask another, What did you come for? "Well, I came to see the crowd; I heard there were a great many men and women here, and I thought it would be a wonderful sight to see so many together." A man told me the other day that he came to see the chairs. He said he heard there were 10,000 chairs all in one hall, and he thought they must look so strange. He had a curiosity to see them. Thank God, that man got caught in the Gospel net that very night, and I hope some others that come just out of curiosity, this evening, will get caught with the old Gospel net. But, to return to our question, What brought you here? A lady over there says, "I came to hear the singing, I don't care anything about the preaching. I

have heard the Word preached till I am tired of it, and if I had my way about it, I would rather get up and go out as soon as the singing is over." But if any of you have come here with such motives, and will change your minds after you get here, and will seek to come to God to-night, you will find Him, whatever your motive was at first in coming. You may even have come here to make sport of the meeting; you may have come here to ridicule everything you should hear; but if you will repent, and change your mind, the Lord Jesus will bless you to-night, and forgive you, and this may be the best meeting you ever was at in your life.

Now I want to call your attention to the other text I spoke of. My text is both a question and a command. The question is, "What seek ye?" and the command is this, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This is just as much a command as that is, that thou shalt not steal. It is just as much a command for us to seek the kingdom of God and His righteousness as it is a command that we shall not swear. It is one of the commands of the Bible. Jesus, when He was down here, in that memorable sermon on the Mount, said: "Seek first the kingdom of God." That was to come first; it was to come in ahead of everything else. The Master's ways are not our ways. God's thoughts are not our thoughts. What we put last God puts first; what we put first He puts last; the whole thing is reversed. We say we do not want to seek the kingdom of God first. We have a good many things that must be attended to before we seek the kingdom of God. I know if persons think they would like to be converted they always think they have some preparations to make beforehand. Now, this is just as much a command to-day as it was so many hundreds of years ago. Do you think if He was on earth to-day He would alter that command? Do you think He would say for you to put off your salvation for one hour? Do you think He would tell you to seek His kingdom at some future time? Every day we hear of persons dying suddenly, sometimes without God and without hope, because they have not obeyed this command to seek first the kingdom of God. One reason that people do not seek first the kingdom of God is this: that they do not believe that God is real, and that He has a kingdom, and that they can find Him; but they make light of the existence of His kingdom. The whole living world is seeking for something. There is not a person in this world who is not seeking for something. Then why not seek for the best things? If

people will so seek for temporal things, doesn't it serve to show that you do not believe that God is real, or else you would seek first the kingdom of God, and find it before any of these other things?

I heard some time ago of a young man who wanted to become a Christian. His father was a worldly man, full of ambition and a desire to get on. His son went to him and told him his wish. The father turned around in astonishment, put on a dissatisfied look, and said: "My son, you have made a mistake. You had better wait until you get established in business; wait till you get older; better wait till you make some money; there is plenty of time yet to become a Christian." Does any young man here believe that? You know what the rich man in the Scripture said and did. That man had got well on in business; he had made lots of money; his goods were increasing every year. At last, after an unusually plentiful harvest, he found he had to build more barns and storehouses. He felt sure of being able to enjoy himself; he was happy and contented as he thought how his bank account was swelling. "Soul, take thine ease; thou hast much goods laid up for many days." He never thought of the future; the present was all he cared anything about. But in his fancied security he heard the dread and startling summons, "Thou fool, this night thy soul shall be required of thee." He had to leave all these things behind him; death snatched him away, and he lost the heaven he had neglected to make sure of on earth.

I heard a story of a young lady who was deeply concerned about her soul. Her father and mother, however, were worldly people. They thought lightly of her serious wishes; they did not sympathize with her state of mind. They made up their minds that she should not become a Christian, and tried every way they could to discourage her notions about religion. At last they thought they would get up a large party, and thus with gayety and pleasure win her back to the world. So they made every preparation for a gay time; they even sent to neighboring towns and got all her most worldly companions to come to the house; they bought her a magnificent silk dress and jewelry, and decked her out in all the finery of such an occasion. The young lady thought there would be no harm in attending the party; that it would be a trifling affair, a simple thing, and she could, after it was over, think again of the welfare of her soul. She went decked out in all her adornments, and was the belle of the ball. Three weeks from that

night she was on her dying bed. She asked her mother to bring her ball-dress in. She pointed her finger at it, and, bursting into tears said, "That is the price of my soul." She died before the dawn. Oh, my friends, if you are anxious about your soul, let everything else go; let parties and festivals pass. Seek ye first the Kingdom of God; then all these things will be added unto you. God commands you to do it. If you are lost—if you die in your sin—whose fault is it? God has commanded you to repent and to seek salvation at once.

Are any of you going to take the responsibility of putting it off? You complain because Christ is urged upon you; you complain because your friends are anxious about you. How can they be otherwise than anxious? You heard what Mr. Sankey said a little while ago about the death of a husband of one of our choir. This morning, while I was preaching, he passed away. We prayed for him at the opening, and again at the close of that service, but he was gone before we got through. Three of the ushers have been taken away since I have been preaching here. When I got up here to preach this evening, I said to myself: "Perhaps it is my turn next." But, thank God, I have an interest up yonder. I can read my title clear there. I have sought and found Christ. But on the other hand, see how people go on day by day and year by year and disobey the command of God. They say there is plenty of time. Why, you hear every day of wills being upset because the man's mind was proved not to be clear when he made the will on his death-bed. If his mind is not clear enough when he is dying to settle his little affairs here below, is that a time to repent and make provision for eternity? Is it the time, when we are racked with pain and tortured with anguish, to turn our hearts to God? Is that a time to begin to think of salvation? Is it right or honorable to give the dregs of a wasted and misspent life to God? I tell you I have not much faith in death-bed repentances. I do not limit the power and mercy of God, but I do not believe in them. If there is one out of a thousand that is saved, there are nine hundred and ninety-nine that are lost. They think that they repent then, but they are scared and terrified; it is not repentance, it is fear; when they get better, they go right back again to their wicked ways.

We cannot scare people into repentance; they must be born in, not be scared in. Let us reason for a moment. Suppose you ask the advice of a friend on the earth as to whether you had

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not better repent now. While I am preaching, young lady, just ask your mother sitting beside you what you had better do. Whisper to her—I'll excuse you—ask her if you had not better seek the Kingdom of God now. Young lady, there is not one in the wide, wide world who loves you as your mother. Would she not advise you to accept Christ? Now just ask her. Most of those who are not Christians will advise you to seek the Kingdom of God now, this very minute. If I go up yonder and ask them in Heaven, every one there would tell you to seek the kingdom now. Paul for three years preached upon immediate repentance. He besought his hearers with tears to turn from their sins and be saved. "Behold, now is the accepted time." That was what he preached. Yes, I leave Heaven and earth and go down to the very borders of hell, and will ask them there if it is not better to repent now. They would all with one voice answer, "Yes, yes, yes." The only time we ever heard from that place was to have a young man implore that word might be sent to his father's house that his brothers there might be warned against neglecting salvation. Yes, the lost ones would tell you to escape and seek the Kingdom of God and be saved. Why, then, Heaven, earth, and hell all unite in warning you to seek the Kingdom of God. Why will you not do it then? Why not accept Christ this very day? Just think what will become of you if you do not.

When the Lawrence Mills were on fire a number of years ago—I don't mean on fire, but when the mill fell in,—the great mill fell in, and after it had fallen in, the ruins caught fire. There was only one room left entire, and in it were three Mission Sunday-school children imprisoned. The neighbors and all hands got their shovels and picks and crowbars, and were working to set the children free. It came on night and they had not yet reached the children. When they were near them, by some mischance a lantern broke, and the ruins caught fire. They tried to put it out, but they could not succeed. They could talk with the children, and even passed to them some hot coffee and some refreshments, and encouraged them to keep up. But, alas! the flames drew nearer and nearer to this prison. Superhuman were the efforts made to rescue the children; the men bravely fought back the flames, but the fire gained fresh strength and returned to claim its victims. Then piercing shrieks arose when the spectators saw that the efforts of the firemen were hopeless. The children saw their fate. They then knelt down and commenced to sing the little hymn we have all been taught in our Sunday-school days, "Oh, how

sweet! let others seek a home below which flames devour and waves overflow." The flames had now reached them; the stifling smoke began to pour into their little room, and they began to sink, one by one, upon the floor. A few moments more and the fire circled around them, and their souls were taken into the bosom of Christ. Yes, let others seek a home below if they will, but seek ye the kingdom of God with all your hearts.

When I was a young man, before I left my native town, I was at work in the field one day in company with a man, a neighbor of mine. All at once I saw him begin to weep. I asked him what the trouble was. He then told me a strange story—strange to me then, for I was not at that time a Christian. He said that his mother was a Christian when he left home to seek his fortune. When he was about starting his mother took him by the hand and spoke these parting words: "My son, seek ye first the kingdom of God and His righteousness, and all things else shall be added unto thee." "This," said he, "was my mother's favorite text."

When he got into the town to which he was going he had to spend the Sabbath there. He went to church, and the minister took this very text, "Seek ye first the kingdom of God." He thought it very strange. Well, he said he would not seek the kingdom then. He would wait until he got a start in life, until he got a farm and some money. Yet that text troubled him.

Again he went to church, and to his amazement the sermon was on that very same text. He did not attend church for some time. At last he was induced again to enter the church, and behold! he heard the preacher take that very same text. He thought then it was God speaking to him, that his mother's prayers were being answered. But he coolly, calmly and deliberately made up his mind that he would not be a Christian. "I have never heard any sermon that has made any impression on me since." I was not a Christian myself, so I didn't know how to talk to him.

The time came for me to leave home. I went to Boston, and there I became a convert. When I got to be a Christian the first thing that came into my mind was that man. I made up my mind to try to bring him to Christ. When I came home I mentioned the name to my mother and asked if he was living. "Is he living?" she exclaimed. "Didn't I write to you about him?" "Write me what?" "Why, that he

had gone out of his mind and is now in the insane asylum." When I got up there he pointed his finger at me. Says he, "Young man, seek ye first the kingdom of God." He had never forgotten the text. Although his mind was shattered and gone, the text was there.

My friends, do let that man speak to you. He is gone now. How much better it would have been for him to have followed his mother's prayer. The Spirit of God may be striving with some one to-night. I may be standing here for the last time. Let me plead with you once more to seek the kingdom of God, and seek it with all your hearts.

VIII.

THE WORK OF THE HOLY GHOST.

I REMEMBER once when I was first converted, I spoke in a Sabbath-school, and there seemed to be a great deal of interest, and quite a number rose for prayer, and I remember I went out quite rejoiced; but an old man followed me out—I have never seen him since. I never had seen him before, and don't even know his name—but he caught hold of my hand and gave me a little bit of advice. I didn't know what he meant at the time, but he said, "Young man, when you speak again, honor the Holy Ghost." I was hastening off to another church to speak, and all the way over it kept ringing in my ears—"Honor the Holy Ghost," and I said to myself, "I wonder what the old man means." I have found out since what he meant, and I think that all that have been to work in the vineyard of the Lord have learned that lesson, that if we honor Him in our efforts to do good, He will honor us and work through us; but if we don't honor Him, we will surely break down. The only work that is going to stand to eternity is the work done by the Holy Ghost, and not by any one of us. We may be used as His instruments, but the work that will stand to eternity is that done by the Holy Ghost; and every conversion in these meetings, that is not by the power of the Holy Ghost, will not stand. They may be impressions that may last for a few weeks or months, but then they will pass away like the morning cloud; and I firmly believe that if a man or woman be not converted by the Holy Ghost, we will not see them in heaven.

But I want now to call your attention to the Holy Ghost as a person. He has been in the world ever since man has been in it. We are told here in the second Epistle of Peter, 1st chapter and 21st verse: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Every holy man that has ever spoken in this world has been inspired and prompted

by the Holy Ghost, and has been moved by the Holy Ghost to speak, and if he has not been so moved, the words are just like the clouds, they will soon be gone and be of no permanent effect. They won't last; but the words that abide and live forever are the words prompted by the Holy Ghost, or accompanied by the Holy Ghost. Now I want to call your attention to an important truth, because I really believe I was a Christian ten years before I believed it. I went into a church once and heard an old minister say that the Holy Ghost was a person. I thought the old man was wrong, and could not believe that the Holy Ghost was a person. I did not know my Bible then as well as I do now, but I went home and got my Bible, and went to work to study it out, and have been thoroughly convinced ever since that the Holy Ghost is a person as much as God the Father is, and as much as Jesus Christ the Son is. Some may say that it is a mystery, and there are a good many things that are mysterious on their face. Now turn to the 14th chapter of John, 16th and 17th verses: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. Even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you."

Now, if the Holy Ghost were not a person, Christ would not have said, "Who." To be sure He is a spirit, but at the same time He is a person, the same as God the Father is. God is a spirit, and yet He is a person. Three times in this last verse it says "Him," and once "Who." Then in the 26th verse of the same chapter: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you," He shall do it. Then there are a good many other verses, and I want to call your attention to one or two more, just to show this fact, that He is a person. Whenever Christ spoke of the Holy Ghost, He always spoke of Him as "He," or "Him," and we won't honor the Holy Ghost unless we make Him a person, and one of the persons of the Trinity—the Father, Son and Holy Ghost.

When Christ got ready to go away He taught His disciples to baptize the people in the name of the Father, Son and Holy Ghost. Now, not only that, but we get life through Him. It is through the Holy Ghost that we get life. We would in reality not know Christ but for the Holy Ghost. It

is the Holy Ghost that imparts life. We must be born of the Spirit—that is, love. Not only that, but if we turn over to Peter, First Epistle, 3d chapter and 18th verse, we will find that Christ was raised by the power of the Holy Ghost: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;" and every dead soul that has been brought to life has been brought to life by the power of the Holy Ghost. They are dead in sin until the Holy Ghost brings them to life, until the Spirit of God moves upon the waters. There is no life or power for a man to serve God until he is first born of the Spirit, until he has been quickened by the Holy Ghost, until he has been raised as Christ's dead body was raised. So dead souls must be raised, and when they have been raised by that power then they can serve God.

Now the work of the Holy Ghost is also to impart love. Just turn to Romans v. 5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." The real fruit that we look for in a young convert is love; and I think it is one of the strongest proofs that this religion of Jesus Christ is divine, that it is the same all the world over. Even in the heart of China you will find if a man is converted he will love his enemies. The love of God is in that man's heart. What do we as Christians feel and want to-day? What is the great lack of the church? Why are so many complaining about the coldness of the church? It is because we have not got this love. If the Holy Ghost is a power in the church, shedding abroad love in our hearts, there won't be any complaint. Go into a society of young converts. If you could have been in our meeting last night you would have seen love and joy in every face, except a few inquiring ones. They all tell the same story. They were of different nationalities, perhaps, but they had only one story to relate. They loved every one, and told how much love and pity they felt for all. And if a man gets up and talks bitterly against any one, and professes to be a young convert, you may believe it is a spurious conversion. It is a counterfeit. It has not got the ring of heaven in it, because a man when he is converted will love every one. Not only that, but I have noticed this, that when a man is full of the Holy Ghost he is the very last man to be complaining of other people. He loves everybody too tenderly. He loves even a cold church, and is anxious to lift them up and bring them to a kinder feeling and sympathy. And I want to say here

that I think a good many people have gotten into this habit of coldness. A man told me the other day that he felt it to be his duty to go up to a certain church and open on them when he got a chance for their lukewarmness, and I thought if he could just get a look at these young converts here he would feel differently. For when a man is himself cold he looks upon everybody else as cold too. When a man is himself warm he will talk about everybody else in the same view as of himself; he will talk about the love of God that is in our hearts, and that is what we want. If we only just felt filled with love, how easy it would be to reach man! All these barriers between us would be broken down. If you can only convince the greatest blasphemer and infidel in New York that you really love him you can reach him. What we want, therefore, is this love, and that is the work of the Holy Ghost to impart; and let us pray to-day that the love of God may be shed abroad in all our hearts.

The Holy Ghost not only imparts love, too, but hope. That is another thing the church wants—more hope. When a church is hopeful, then the work advances; when it is discouraged and disheartened, the work does not advance; and I have learned this, that the hopeful Christians that are all the time looking on the bright side are the very ones that God delights to honor by using as His instruments, while He never employs for His best work those who are always looking on the dark side. Let the Holy Ghost come into a church and convert a few, imparting the hope that it does impart, and see how the work of the church will suddenly go on. If you will only let Jesus Christ come into the church He will do the work well. The trouble is we want our own way. We want the Holy Ghost to work in our way, and if He doesn't come in that way we think sometimes it is not the work of God because it has not come in the usual way. My grandfather told me in his day there was a great revival and every one came to the anxious bench, "but now they don't do so," said he, "and I don't believe it is the work of God." That is the way a great many talk. God never repeats Himself. Because God did a certain thing through one instrument at one time, it is no sign that He will do it the same way all the time. What we want to do is to let the Holy Ghost work in His own way and He will impart hope, and the Holy Ghost is very hopeful the moment He gets in.

Another thing we want in the church is liberty. If you had been to that young converts' meeting last night, you would

have seen perfect liberty—three or four trying to get the floor at once. There was no trouble in speaking there. But go into some of our churches, and where is that essential liberty? A great many Christians are like Lazarus when he came forth—he was bound hand and foot; but Christ said, "Loose him and let him go." And so Christians want to feel that liberty they should feel when Christ calls them to be His disciples. Where the Spirit of the Lord is there is liberty. Many think to themselves before they get up to speak: "Now, what will Mrs. B., say when I get up, if I don't talk as well as the minister?" and "Oh, if I could speak as well as Brother A., wouldn't I give my testimony quickly! but I haven't got any eloquence, and cannot speak like an orator." Don't you know, my friend, it is not the most fluent man that has the greatest effect with a jury? It is the man who tells the truth. And in speaking of your experience, God will help you if you trust in Him, and you will find after a simple trial that you have perfect liberty. The trouble is we have a great many Christians who have only got as far as the 3d chapter of John, and so far as liberty to come out and speak up for God is concerned, they don't know anything about it. We want this spirit of liberty so as to be qualified for God's work. A friend of mine told me once, that when he went to a boarding-house, he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside matters; but when the son came in he would go into the sitting-room to see if there were any letters, and inquire after the family, and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are. And so it is with the church of God. You see these boarders in church every Sunday morning, but they don't take any interest. They come to criticise, and that is about all that constitutes a Christian nowadays. They are boarders in the house of God, and we have got too many boarders. What we want is liberty.

A friend of mine said he was down in Natchez before the war, and he and a friend of his went out riding one Saturday—they were teaching school through the week—and they drove out back from Natchez. It was a beautiful day, and they saw an old slave coming up, and they thought they would have a little fun. They had just come to a place where there was a fork in the roads, and there was a sign-post which read, "Forty miles to Liberty." One of the young men said to the old darkey driver, "Sambo, how old are you?" "I don't

know, massa. I guess I'se about eighty." "Can you read?" "No, sah; we don't read in this country. It's agin the law." "Can you tell what is on that sign-post?" "Yes, sah, it says 'Forty miles to Liberty.'" "Well, now," said my friend, "why don't you follow that road and get your liberty? It says there, only 'Forty miles to Liberty.' Now, why don't you take that road and go there?" The old man's countenance changed, and he said, "Oh, young massa, that is all a sham. If that post pointed out the road to the liberty that God gives, we might try it. There could be no sham in that." My friend said he had never heard anything more eloquent from the lips of any preacher. God wants all His sons to have liberty. He does not want us bound, as so many of us are bound, by a sort of fear. The Holy Ghost casts out fear. It is the spirit of love and liberty. There ought to be perfect liberty in all our religious meetings, in all our social meetings. If there were, how long would it be before there would be a wonderful reformation in this country if these all had this spirit of liberty? A friend of mine asked a judge in his church to go out to a school-house in the country with him one day, where he was going to preach. He said to the judge that he would like to have him go, and the judge said he would like to go along. He told the judge he would like to have him speak to the people. The judge said, "Oh, I could not do that." "Why can't you? You can speak in your court well enough, without any trouble. Why cannot you speak here? Suppose you just try it?" When they got out there the judge refused to do it, but the minister said, "I want to put the judge into the witness box and question him." And the judge got his lips open at last, and told how he was converted, and how the Spirit of God came down upon him. And there was a mighty power in what he said, and the result was that many were converted, and the judge has been a working Christian ever since. I think there are hundreds bound, as he was, by station. A man who had been a professing Christian for three years I met at a meeting, and I knew he had been a professing Christian, and I supposed of course he had prayed in public. I noticed that he hesitated when I asked him, but he rose, and as soon as he had opened his lips the words came easily. I heard him tell a friend afterward that that night he felt as if he had been converted a second time. How many there are in the church that are bound to silence by long habit and that have not yet got their liberty! And one reason is because you do not ask God for it. Oh, open your lips and

the Spirit of God will come upon you, and you will have liberty.

There are so many people who are just between the two beliefs, or between belief and unbelief. I pity that class of people. What God wants is for us to have perfect liberty. Where the Spirit of the Lord is you will have this liberty. I want to call your attention to this fact. What is the work of the Holy Ghost? Why is it that when the Holy Ghost wakes up some men they get so angry? Because the Holy Ghost testifies against the world. That is what He has come to do—to convince men of their sins. It is a good sign sometimes to see a man get mad and storm out of the house. A man went out of this building so a few days ago, but he did not rest in it; he found Christ soon after. When the Spirit of God wakes some men up they wake up in anger. I want to read the 7th verse of the 16th chapter of John: "Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment." I do not believe a man was ever convicted of sin by any preacher in the world. It is the work of the Holy Ghost. If He does not do it they won't be converted.

It would be very easy for the Holy Ghost to convict every man here of sin. Then shall we not ask Him to do it? All that He has to do is to open a man's eyes and he will see at once that he is a sinner. When the Holy Ghost opens a man's eyes he will soon find out what a miserable sinner he is. The work of the Holy Ghost is to testify of Christ; He comes for that purpose. I believe the world would have forgotten Christ's death as soon as they forgot His birth, if it had not been for the Holy Ghost. It had only been thirty years since His birth, and all those wonderful scenes had happened in Bethlehem, and it was well known in Jerusalem; yet it seems to have been forgotten until Christ came. And they would have forgotten His death if it had not been for the Holy Ghost. He came to testify for Jesus Christ that He had risen. He saw Him in heaven, and he came to tell us He was there at the right hand of God. He convinced men on the day of Pentecost, three thousand of them. He does not talk of Himself, but of Christ. In the 15th chapter of John, the 26th verse, it says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of

me." If a man preaches Christ faithfully the Holy Ghost will bless his preaching, because he will testify and carry home the truth. He knows that Christ has risen and is sitting at the right hand of God, and has been raised for our justification. Do you believe, my friends, that He who died outside of the walls of Jerusalem the death of a common prisoner, the cruel death of the cross, do you believe that the preaching of that man after it had taken place would have had any power over this audience, except for the Holy Ghost?

Some people do not believe in the supernatural working of the Holy Ghost, and the supernatural power of His influence. Every man and every woman has felt the power of the Holy Ghost. When the Holy Ghost first opened my eyes, I thought how blind I had been! That is the way with the world now; it is blind, but does not know it. He came into the world that the blind might see and recover. And the world is deaf, but does not know it. And so the world turns around and says people go mad on the subject of religion. When people are mad they think every one else is. I think it would take but a few minutes to prove that the world had gone clean crazy. The Holy Ghost is our teacher. He will teach us and show us things to come. He comes to speak of Christ, not of Himself. A man came to me the other day and said he was going down to Florida, where my wife and family are, and wanted to know if I had any message to send. Well, I sent them a message; but suppose when that man went down there he should go and see my wife and should begin and talk about himself, and not say a word about me. That would not cheer their hearts; they would want to hear about me. That would make their hearts warm. The Holy Ghost teaches us this lesson of self-forgetfulness. Every one of us Christians wants more of the Holy Ghost. Let us all give ourselves up to the influence of His Spirit, who will lead us on to liberty and life and peace and joy.

IX.

THE WORK OF THE HOLY GHOST.—Continued.

I WANT to follow up the subject we had yesterday evening, and the first thought I want to call your attention to is, What is the sin against the Holy Ghost? Nearly every day we have somebody coming into the inquiry-room very much discouraged and disheartened and cast-down because they think they have committed a sin against the Holy Ghost, and that there is no hope for them; that they have blasphemed against the Holy Ghost. Now let us just turn to the Scripture, and see what that sin is—and I ask you to turn to Matthew xii., beginning at the 24th verse.

Here Mr. Moody read long extracts from the chapter referred to, and added a few verses from the third chapter of St. Mark, beginning at the 23d verse: "And He called them unto Him and said unto them in parables, How can Satan cast out Satan," etc. Now the next verse throws a flood of light upon all this subject. People are running off after books and they are running after this and that minister to ask them if they have not committed the unpardonable sin. Just let me read this verse: "Because"—now Christ gives a reason—"because, they said, he hath an unclean spirit." I don't know but there are men living who have committed the unpardonable sin, but I have never met one. I never heard of a man who thought the Lord Jesus Christ cast out devils by the power of the devil. I never met a man who thought the Holy Ghost was a devil, and it is a question in my mind if there is any man in this city who has committed an unpardonable sin against the Holy Ghost. If you say you have resisted the Holy Ghost, well, we have all of us done that, I think. Ah, how we resisted until we hadn't any more strength and could not resist any longer; and then just simply accepted of Christ. A man may die in his sins resisting the Holy Ghost. I don't remember of ever hearing any man swear in my life by the Holy Ghost, except once, and then I looked upon

him expecting him to fall dead, and my blood ran cold when I heard him. I have heard a great many profane men, and have travelled considerably, but I have met only this one man who swore by the Holy Ghost.

Now, if any here have said that Christ was possessed of the devil, and that He cast out devils by the power of the devil, and have blasphemed the power of the Holy Ghost in that way, then it may be you have committed that sin; but I never met any one. But I can hear some of you saying, "I have blasphemous thoughts; they come flitting into my mind." Well, many of the best Christian people in the world have them. I have met men very eminent in the service of God who have these thoughts come upon them, but they don't harbor or entertain them; they drive them off. That is Satan. No doubt but that we all have these thoughts in our mind, but if we don't entertain them, but drive them off, we don't sin. The sin is in harboring and entertaining them.

Let me call your attention to another thought—that we are sealed by the Holy Ghost. We are washed and cleansed by the blood, and when a soul is washed and cleansed by the precious blood of Christ, then it becomes a temple for the Holy Ghost to dwell in. The Holy Ghost dwells with only those that have been cleansed by the blood. In the 30th verse of the fourth chapter of Ephesians it says: "I was sealed by the Holy Ghost unto the day of redemption." That is the work of the Holy Spirit. After we have been cleansed and purified, then the Holy Ghost can seal us for the day of redemption; and who is going to break God's seal? Can Satan do it? Can all the infernal powers break that seal? Can man do it? Can all the world itself do it? Can God break His own seal? If we are sealed for the day of redemption, that seal will not be broken. And I want to call your attention to another very precious truth, and that is that the Holy Ghost dwells with every one that is sealed for the day of redemption.

Now, I have got a great many letters against that hymn, "Come, Holy Spirit, Heavenly Dove," and I hear a great many people complain about our singing that hymn and praying for the Holy Ghost to come. They say He came on the day of Pentecost, and has been here ever since. But when we pray for Him to come, it is that He may anoint us afresh, that He may endow us with fresh power. There is such a thing as a man just having life, but not having the power, and so when we pray that the Holy Ghost may come upon us with power that we may be anointed, that is a different thing. Then in

Corinthians, 3d chapter, 16th verse, it says: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you." The Holy Ghost dwells in you. He dwells with us. He doesn't just come to visit us and then leave us. I don't believe there is a Christian here but what would fall into some grievous sin inside of forty-eight hours if it was not for the Holy Ghost dwelling in us. It is He that gives us power over the world and over Satan. Now I want this thing clearly understood. We believe firmly that any man that has been cleansed by the blood, redeemed by the blood, and been sealed by the Holy Ghost, the Holy Ghost dwells in him. And a thought I want to call your attention to is this, that God has got a good many children who have just barely got life, but no power for service. You might say safely, I think, without exaggeration, that nineteen out of every twenty of professed Christians are of no earthly account so far as building up Christ's kingdom; but on the contrary they are standing right in the way, and the reason is because they have just got life and have settled down, and have not sought for power. The Holy Ghost coming upon them with power is distinct and separate from conversion. If the Scripture doesn't teach it I am ready to correct it. Let us look and see what God says, and if you will look in the third chapter of Luke you will see that all these thirty years that Christ had been in Nazareth He had been a son, but now the Holy Ghost comes upon Him for service, and He goes back to Nazareth and finds a place where it is written: "The Spirit of the Lord God is upon me because He hath anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to proclaim liberty to the captive, to recover sight to the blind, and set at liberty them that are bruised." And for three years we find Him preaching the kingdom of God, casting out devils, and raising the dead, while for thirty years that He was at Nazareth, we hear nothing of Him. He was a son all the while, but now He is anointed for service; and if the Son of God has got to be anointed, do not His disciples need it, and shall we not seek for it, and shall we barely rest with conversion?

In the 7th chapter of John, 38th and 39th verses, Jesus says, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." Now, do you tell me that Peter and John and James and the rest of those men had not been con-

verted at that time? Had they been three years with the Son of God and had not been born of the Spirit? Had not Nicodemus been born of the Spirit, and had not men been converted before them? Yes, but they were saints without power and must tarry in Jerusalem until imbued with power from on high. I believe we should accomplish more in one week than we should in years if we had only this fresh baptism. Then turn to the 20th chapter of John, 2d verse, "And when he had said this He breathed on them and said unto them, Receive ye the Holy Ghost." Now that is the second time. They must have received the Holy Ghost when they were converted; they must have been sealed by the Holy Ghost for the day of redemption; and now Christ breathes upon them and says, "Receive ye the Holy Ghost." Do you think they did not receive it? Of course they did; and yet they were instructed to go to Jerusalem and tarry there until they got power.

It seems to me we have got about three classes of Christians. The first class, in the 3d chapter of John, were those who had got to Calvary and there got life. They believed on the Son and were saved, and there they rested satisfied. They did not seek anything higher. Then, in the 4th chapter of John, we come to a better class of Christians. There it was a well of living water bubbling up. There are a few of these, but they are not a hundredth part of the first class. But the best class is in the 7th chapter of John, "Out of his belly shall flow rivers of living water." That is the kind of Christian we ought to be.

When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached! and many times I used to pump when I could not get any water, and I was taught that when the pump was dry I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare; all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the water, but when they dig the well they cut down through the gravel and through the clay perhaps one thousand or two thousand feet, not stopping when they can pump the water up, but they cut to a lower strata, and the water flows up abundantly of itself. And so we ought, every one of us, to be like artesian wells. God has got grace enough for every one of us, and if we were only full of the Holy Ghost what power we would have! The influence

of these meetings would be felt not only through New York, but through the whole country. A learned doctor said once, speaking of Christ's holiness, "You fill a tumbler of water to the brim and then just touch it and the water flows out; and so Christ was so full of truth that when the woman touched Him virtue flowed out and healed her." Every one of us should be as full of the Holy Ghost as this, and then men will see that we have an unseen power. We must not be satisfied with just having life, but we want this power. How many times we have preached and taught and it has been like the wind! And why? Because our hearts were not full, and we did not have that anointing.

Peter's heart was full and he had the anointing of the Holy Spirit when he accused the Jews of having crucified the Lord. This same man Peter, who only a few days before denied the Lord, stood up and preached with unction. It was not the same Peter. Suppose that little girl who had heard him deny his Master, and swear that he did not know Christ, had heard him preaching His name afterward? I can imagine how she would wonder. She would look at him and say, "Isn't that the man that said he did not know Him, and swore to me and said he did not know Christ?" She might have said, "Well, he looks like the same man, but it cannot be." Instead of being afraid of one little crowd of people, he charged it home to the whole nation, saying, "You have crucified our Lord." When a man is full of the Holy Ghost, he has boldness. He is not afraid to declare the Gospel truth in all its simplicity and drive it right home, even if he drives a man out of doors. We need boldness. In the 33d verse of that same chapter it says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost." Now, I believe the gift of the Holy Ghost that is spoken of there is a gift for certain, but one that we have mislaid, overlooked, and forgotten to seek for. If a man is only converted, and we get him into the church, we think the work is done, and we let him go right off to sleep. Instead of urging him to seek the gift of the Holy Ghost, that he may be anointed for work, we let him sleep and slumber. This world would soon be converted, if all such were baptized with the Holy Ghost. We find Philip, a deacon, going down to Samaria to preach. We find that Stephen, the first martyr, was a layman. The Spirit of the Word of God came down upon him, and he could not help preaching. When a man is full of the Holy Ghost, he can-

not help working for the Lord. We would indeed have a stir in the church if we were baptized with the Holy Ghost. The cry would be, "Here am I, Lord; use me, send me!" We would all be anxious to be used in God's service. Some people say if you are once sealed by the Holy Ghost you need never to seek for it again, that it is with you from that time, and if you are once full of the Holy Ghost you remain so. I heard of a man in the last half-hour who said that it is the teaching of Scripture and of our experience. Do you not all know of some men who were full of the Holy Ghost a year ago, and were anointed, and there was a mighty power upon them, and that have already lost their strength, as Sampson lost his? But Sampson regained his strength, and those who have so lost it may regain theirs a second time, and many times. Let us not be trying to live on the old story. We cannot work now on grace that we had years ago. What we want is further baptism. The 4th chapter of Acts, 31st verse, says: "And when they had prayed, the place was shaken where they had assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness." There were Peter and James and John and the rest of them there, those very men that were filled with the Holy Ghost at Pentecost. There the Holy Ghost came a second time to them. They must have been converted by the power of the Holy Ghost away back there where it is said "the Holy Ghost breathed upon them." They must have been brought under its influence a second time then, and a third time in the 2d chapter of Acts, and in the 4th chapter of Acts a fourth time.

Some one asked a minister if he had ever received a second blessing since he was converted. "What do you mean?" was the reply. "I have received ten thousand since the first." A great many think because they have been filled once, they are going to be full for all time after; but O, my friends, we are leaky vessels, and have to be kept right under the fountain all the time in order to keep full. If we are going to be used by God we have to be very humble. A man that lives close to God will be the humblest of men. I heard a man say that God always chooses the vessel that is close at hand. Let us keep near Him. But we will have to keep down in the dust; God won't choose a man that is conceited. The moment we lift up our head and think that we are something and somebody, He lays us aside. If we want this power, we have to give God all the glory. I believe the reason we do not get

this power more than we do is because we do not know how to use it. We would be taking all the credit to ourselves and saying, "Don't I do a great work?" and begin and boast about it. There are hundreds of thousands I believe that God would take up and use and give us a great baptism if we would only give Him the glory. We have not learned the lesson of humility yet, that we are nothing and God is everything.

The true idea of preaching is to cry down yourself and the devil and to preach up no one but God. That is the kind of preaching that He wants. If a man only wants to preach Christ and keep himself behind the cross, the Holy Ghost will use him, and he will be anointed for service. In the 19th chapter of Acts, they went down there at Ephesus, and they found twelve men, and said to them, "Have you received the Holy Ghost since you believed?" The early Christians looked for that; but what would our converts do now if that question were put to them? They would rub their eyes and say they never heard of such a thing, and, what do you mean by receiving the Holy Ghost for service? That is the reason men dare not speak to their neighbors about Christ, and the reason why every night so many go away from here that are anxious about their souls, and yet the man, the Christian who sits next them, has not the moral courage to speak to them about Christ and salvation.

X.

HOW TO STUDY THE BIBLE.

YOU that were here yesterday remember that our text was the verse where we are commanded to be filled with the Holy Ghost. A person who is full of the Holy Spirit deals much with the Scriptures. One of the things we lack in the present day is more Bible study. I think this nation is just waking up to the fact that we have had a famine. It is not the man now that makes a fine oration in the pulpit so much as it is a man that expounds the Word of God that we need. A boy once asked another boy how it was that he caught all the pigeons there were in that neighborhood. He said: "Well, I tell you; it is because I feed them well." If you feed the people well they will come; and people have got tired of hearing a little more or less eloquence. The preachers have hitherto used the Bible merely as a text-book. They have taken their texts out of the Bible, and they have gone all over Christendom after their sermons. The result is that our churches are weak in spiritual power. But it is beginning to improve already. The churches are not now hunting after a man that will make a grand oration, so much as they are for a man that will unfold to them the Word of God. That is what the people want. If they can only get back to the Word of God, then we will have not just here and there a revival, but we will be in a revival all the time. The church will be constantly in a revived state. It is those Christians that are feeding on the Word of God that are revived all the while. There is something fresh about them, and people are glad to hear them talk.

As we come to talk of this Word of God to-day, we want to keep in mind that it is the Word of God, not the word of man; and that as the Word of God, it is true. I have not come here to-night with any argument about it. I think the colored man was about as near the truth as one need be, when

some infidel came to him and told him the Bible was not true. "That Book not true? Massa, I was once a murderer, and a thief, and a blasphemer, and that Book made me a good man. That Book *must* be true! If it is a bad book, it could not make such a bad man good." That is argument enough; we do not need any more. Look around us; if a man becomes a profligate, he begins to talk against the Bible; if he is upright, he takes it as a lamp to his feet. We are never afraid of a man that tries to live according to the teachings of this book. This book is God's Word, and it will stand. Over the new Bible House recently built in London, England, are written these words, "The Word of the Lord endureth forever." That building will pass away, that city may pass away, like Babylon and Nineveh, and other cities that once flourished, but the Word of God shall endure forever. Not one word that God has spoken shall fall to the ground. We want also to bear in mind that the Bible is not a dry, uninteresting book, as a great many skeptics try to make out. They say, "We want something new; we have outgrown that." Why, the Word of God is the only new book in the world. All that the newspapers can do is to tell of things as they have taken place, but the Bible will tell of things that will take place. We do not consider the Bible enough as a whole. We just take up a word here and a word there, and a verse here and there, and a chapter here and there, and never take it up in any systematic way. We therefore know very little about the Bible. I will guarantee that the bulk of Christians in America only read the Bible at family worship; and you will notice, too, that they have to put a book-mark in to tell where they left off the day before. You ask them an hour after what they have read, and they have forgotten all about it. Of course we cannot get much knowledge of the Bible in that way. When I was a boy I worked on a farm, and I hoed corn so poorly that when I left off I had to take a stick and mark the place, so I could tell the next morning where I had stopped the night before. If I didn't, I would likely as not hoe the same row over again.

In order to understand the Bible we will have to study it carefully. I was told in California that the purest and best gold that they get they have to dig the deepest for; and so, in studying the Bible, we must dig deep. And there are a great many Christians walking on crutches in their Bible studying. They do not dare to examine for themselves. They go wondering what others say, what Edwards says, what the commentators say. Suppose you look and see for yourselves. God

has given you your own mind to use. If we will go to the Word of God, and be willing to be taught by the Holy Ghost, God will teach us, and will unfold His blessed truth to us.

There are three books that every Christian ought to have, if he cannot have but three. The first is a Bible—one with good plain print that you can easily read. I am sick of these little fine types. It is a good thing to get a good-sized Bible, because you will grow old by and by, and your sight may grow poor and you won't want to give up the one you have been used to reading in after it has come to seem like a sort of life-long companion. The next book to get is Cruden's Concordance. You cannot get on very well in Bible study without that. There is another book printed in this country by the Tract Society called the Scriptural Text Book. It was brought out first in London. These three books will be a wonderful help to you in studying the Word of God.

Another thing: do not read the Word of God as I used to, just to ease your conscience. I had a rule to read two or three chapters every day. If I had not done it through the day, I would read them just before I went to bed to ease my conscience. I did not remember it perhaps an hour, but I kept the rule. You will never get much out of it in that way. It is a good way to hunt for something when you read it. Two words will give you the key to the whole Bible—Christ and Jesus. The Christ of the Old Testament is the Jesus of the New, and the two books explain each other. You may search for these words in your study.

Some time ago I went through the building where Prang's chromos are produced in Boston. They were bringing out a chromo of a prominent public man, and he showed me this picture in its different stages of progress. In the first stone there was no trace of a man's face; only a little tinge of color that did not suggest any shape. I saw the next stone, and still no face, and the third, and so on, and not until the fourth or fifth stone was there any likeness of a face at all. After a little it began to show, and yet not until I came to the fourteenth or fifteenth stone did it look at all like the man himself, and not until the twenty-sixth stone did it look as natural as life. That is the way it is when we read the Scripture. We take it up and do not see anything in it; we read it again, but see nothing. Again and again, and after you have read it twenty-five times, you will see the man Christ Jesus stamped on every page. The Old Testament was written only to teach us who Christ was. Moses, the law, the prophets, they all tes-

tify to Christ. You take Christ out of the Old Testament and it is a sealed book to you. It has been a great help to me in studying the Bible to study one book at a time. Suppose you spend six months reading Genesis. Getting the key of that, you get the key to the whole Bible. Death, resurrection, and the whole story are told in Genesis. All in types, to be sure, and shadows that are brought out further on. There are eight great beginnings in Genesis—the beginning of creation, the beginning of marriage, the beginning of sin and death, of sacrifices, of the covenant, of the nation, and the human race and the Hebrew race. Take up these eight beginnings, and see what they teach, and this key will unlock to you the rest of the Bible.

If you just take the Bible itself alone, without any other book to help you to interpret it, one passage will explain another. Instead of running after the interpretations of different men, let God interpret it to your soul. As Stephens said, Do not study it in the blue light of Presbyterianism, or the red light of Methodism, or the violet light of Episcopalianism, but study it in the light of Calvary. One man says, "I am a Romanist, and it has got to teach what Romanism teaches;" another says, "I am a Protestant, and it has got to teach me what Protestantism teaches." Take it up independent of these, and after you have dug its meaning out for yourself it will be so much sweeter to you.

Another way is to take it up topically. Suppose you spend three or four months reading all you can find about love; after that you will be full of love. Then take the word grace, and run through the Bible reading all there is about grace. After I had been studying grace for two or three weeks, I got so full that one day I could not stay in my study any longer, and went out on the street and asked the first man I saw if he knew anything about the grace of God. I suppose he thought I was crazy, but I was so full I had to talk to somebody. Then take up the subject of the blood, then the subject of heaven. Some are troubled about assurance, and do not know whether they may have assurance of being saved or not; but take up the Bible, and let God speak to you about it. If you go into court, you will find that the lawyer justs gets all the testimony he can on one point and he heaps it before the jury. If you want to convince men of any grand truth, just stick to that one point. Take up the Word, and get all the testimony you can. Bring in Moses and David and Joshua, and every apostle you can, and make them testify. If you read

all the Bible says of forgiveness, before you have studied it a week you will want to forgive every one.

People do not have enough Bibles. Once in my own Sunday-school I asked all the children who had on borrowed boots to rise; no one rose. Then I asked all those who had on borrowed coats to rise; no one rose. Then I asked all those who had borrowed Testaments in their hands to rise, and they all went up; and I said I want you all to bring your Bibles with you, and about two months after that it would have done your soul good to see every child come with a Bible. A great many people carry their hymn-books, but it is better to carry your Bible. When I was in Scotland I had to keep my eyes open, and preach exactly according to the Word, or some old Scotchman would rise and draw his Bible on me, and I would know it pretty quick. A man got up in Parliament a few years ago and made a grand speech full of eloquence, that took over four hours. He carried all the people with him in one voice. When he got through a man got up and read two or three lines of the law of England, and bursted the whole speech in a minute. Some men are very eloquent when there is not one word of truth in what they say, but you cannot know it, because you have not the Bible knowledge. There are a good many people who wonder that they do not have joy in their religion. The reason is that they do not feed upon the Word; that is where they get the joy. If we neglect the manna that God has given us for our soul's nourishment, of course we won't have joy; but people whine and say it is a great mystery to them that they do not have joy as others do. See how happy some are! Why? They feed upon the Word of God. That is why. They are not living upon the old stale matter of the conversion that they had long ago. It makes me sick to hear men tell how happy they were long ago when they were first converted. The idea that they should not be happier since then! We ought to grow in grace and be advancing. Suppose I should keep telling my wife, "I loved you very much when I married you!" That is the way many treat the Lord, telling Him how much they loved Him once.

About bringing your Bibles with you—just have a Bible you can mark. If I should go and hear one of my friends preach, and he unfolded some grand and glorious truth, I would put a few words down upon the margin of the Bible that would just give me the key to the whole, and I would not forget it. By doing this, when you heard a good sermon you

could go and preach it to other people. I hope the day will come when if a man hears a good sermon in the morning, he will be so full of it he will have to go and preach it over again in some locality where they have not heard it. If the lawyers and merchants would only do that they would make better missionaries than the hired ones. I think more of this Bible in my hand than of all the other Bibles in New York. If I had come without this Bible I would have been lonesome. I have carried it so long I have got used to it. Buy a good Bible, one that won't wear out, with a good flexible cover that will fold around you. Button up your coat over it and keep it close to your heart. You can mark your texts in it and know where to look for them at any time, and they will all be glad to see you in any prayer-meeting. There will be something fresh about you that will make you always welcome.

An Englishman said to me, "Did you ever study the book of Job?" "No," I said, "not particularly." "You ought to," said he; "it is a wonderful book; if you get the key to that, you get the key to the whole Bible." "That is singular," said I. "I thought Job was more of a poetical book; how do you make it out?" He said the first division represents Adam in Eden, a perfect man untried; the second head represents his fall; the third says "The wisdom of the world came to restore Job." You cannot, he said, find any wisdom in all the books equal to the wisdom of those three men, but they could not help poor Job out of his difficulty. Just so is the world trying to put Adam back again; they try to amend him but they cannot do it. Your philosophers cannot restore Adam to his original perfection. What can the geologist tell you about the Rock of Ages? What can the astronomer tell you of the Bright and Morning Star? The fact is Job could not stand their treatment. He could stand his boils and his scolding wife, but he could not stand the way the wise men treated him. The fourth head is about Elihu; he came and brought grace and that is what Job wanted. He did not want law; Job was a righteous man in his own conceit up to this time. He said, I have fed the hungry, I have clothed the naked, I did this and that—I! I! I!—that was Job's cry then. He was a great man; if we had him now we would make him a leader in some Presbyterian church and be glad to get him. Under the fifth head God speaks. He says, "Gird up your loins like a man, I will put a few questions to you." The moment Job got a glimpse of God he

was a different man; his self-righteousness was gone. When I go into the inquiry-rooms some days some have their heads down on their hands, and I cannot get a word out of them, I say to myself such persons are near to God. But some are flippant and glib, and say, Why does God do this and why does God do that? God alone restores Adam to his lost state, and in his restoration he is better than he was at the beginning, because his last state is eternal. When he is restored to Heaven there is no more banishment.

XI.

HOW TO STUDY THE BIBLE.—Continued.

THOSE who were here yesterday evening will remember I was trying to show that Christ was the key to the Old Testament, and to-day I will show that Jesus is the key to the New. Christ was tempted as we are, but He had not the same enemy to overcome. He that knew no sin took upon Him ours. One of the saddest mistakes that young converts make, is that of merely feeding upon sermons instead of the word of God. You know it is quite an event in the family when the child gets so it can feed itself. We want to learn as quick as possible to feed ourselves. If we will only take our Bible and make up our minds that we will depend upon our own study of the Bible, He will help us understand it. If we try to study it in one way, and we find we do not like it, let us take up another, and if that fails, try another. Some time ago my wife was very anxious that I should learn to like tomatoes. She liked them and she wanted me to like them. So she got me to try them, first raw, with vinegar, and sugar and pepper, but I could not bear them; then she fixed them another way, but still I could not eat them. One day I came home, and she said, "I have cooked the tomatoes a new way." Well, I tried them again once more, and I thought they were the best things I ever tasted. So, if you take up the Bible one way and don't like it, take it up another way, and keep trying until you find a way in which it will unfold itself to you. You won't find people that are in love with the study of this Word carrying a dime novel through the street. They won't walk up Fifth Avenue with a trashy book in their hands. They will be reading books that will help them understand the Bible. You will be so anxious to get off alone and have a feast upon it, that you will have to reprove yourself for not going out and working more. There is danger on that head. There are a great many who are all the time feeding upon the Word—not in this country, I am sorry to say. I would rather

be as they are elsewhere than as they are in this country, where they neither feed on the Word, nor study either. But some people are always taking in, taking in, and not as if they intended to give it out. Some one said we ought to fill our minds like they fill a vessel in the Mississippi river. A vessel goes up the Mississippi river, and takes in its cargo on the way, always with a view to taking it out. They put the freight that is coming out first, on top. So let us store away our knowledge with a view of getting it out again, and not just to lumber up our heads with a lot of stuff that we never intend to use. Let us try to put these truths where we can get them out and give them to some one else. Now, I see some people who are here every night. They get the best seats every solitary night, and for the last six weeks they have been here every night, regularly. And when they go into the inquiry room, you cannot get a word out of them; they won't as much as lift a little finger; their arms are folded. They are always standing round the building an hour before the doors are open. Here they are every night, always taking in and never giving anything out. But if we get a good thing let us go and give it to some one else. Some one said he always studied the Bible with three R's in his mind—Ruin, Redemption, and Regeneration. When I open the Word of God I keep that idea in view. There are three corner-stones that a man must know—first, that he is ruined, or he does not want a redeemer; second, there is redemption through the blood; and third, regeneration by the Holy Ghost, born of the Spirit.

I have in my Bible here the keynotes to the four books of the New Testament. I will give you my idea of a few of them. Matthew, when he wrote about Christ, writes of Him as the Son of David. He writes from the standpoint of a man that had belonged to the government. If you want to find out about Christ as the Son of David, you will have to turn to Matthew. These four men, Matthew, Mark, Luke and John, wrote from different standpoints. Matthew brings out Christ as the Royal Son of David, as the Heir, as Abraham's successor, or from the line of Abraham to take the throne of David. Mark takes Him as a servant. You will find Him going here and there as a servant doing His master's will. Luke brings Him out as the Son of Man, as coming in contact with man; and then we find in the Gospel of John he brings Him out as the Son of God. Luke and Matthew and Mark do not go and trace Him back as John does. John goes past Adam and Abraham and Zachariah and Malachi—

sweeps past them all, and brings Him out of the bosom of the Father; and he has with one stroke of the pen settled the question of the divinity of Jesus Christ. No one can read the Gospel of John and believe it, and still doubt the divinity of Jesus Christ, and believe Him to have been a mere man. He spoke of Him as the Son of God, a stranger starting out in the world alone. All through John, He was meeting sinners alone. He met Nicodemus alone, and the woman at the well. I have been interested, some time ago, in taking up for study the characters that had personal interviews with the Son of God. There were nineteen. Peter had two such interviews. No one knows what they said. Take up the history of these nineteen persons and see how they were blessed, unless, indeed, they rejected Him, as Pilate did.

Take one word at a time, and run through the Bible and read all you can find on that point. Take the words "I Am." When the Lord sent Moses to Egypt, Moses was reluctant to go, and he said as a last excuse, "If I tell them that I have been sent, whom shall I tell them has sent me?" And the Lord said, "Tell them I Am." Some one said that was the same as a blank check given to Moses; and that when he got down in Egypt and they wanted water, he just filled in the check with water, and they got it. Take the word "verily" of St. John. Whenever you see that word, you may feel sure there is some great truth coming after it. Some time ago I was blessed in taking up the seven blessings of Revelation for study. Some people say you cannot understand Revelation. They say the deep theologians can understand it, but common people cannot. Why, it is the one book that tells of the downfall of the devil, and the devil does not want us to find that out, so he says to us, "You cannot understand Revelation." It is the one book in the Bible that opens with a benediction. It tells us of the marriage supper of the Lamb. We get a great deal in Revelation that is not found in any other part of the Bible. All Scripture is given by inspiration, and all is profitable for reproof and correction, that a man of God may be thoroughly furnished. We want to take the Bible from Genesis to Revelation. Do not let us join the unbelieving, scoffing world that says we cannot understand Revelation. "Blessed are those that watch. Blessed are those that keep from the world. Blessed are the dead that die in the Lord, for they shall rest from their labors. Blessed are they that have part in the first resurrection." Let us have a part in the first resurrection. And the last is, "Blessed

are they that shall be at the marriage supper of the Lamb." Take these seven blessings and put them together and study them.

I take up one chapter in the Epistle of John with the word "know." There are six things worth knowing. The first verse and third chapter says, "We know He is manifested to take away sin." That is what Jesus came for. We know it because God said it. Some people say it makes no difference what a man believes if he is sincere in his belief. Why it makes all the difference in the world. What we believe we know to be true. We are not deluded and deceived into believing it. The Spirit of God has borne witness to its truth.

Take the third thing worth knowing, in the 14th verse. "We know that we have passed from death unto life." How many in this audience to-night know that? Suppose I should ask this audience, how many could say they knew it? Some people think it is not the privilege of any one to know that. But this is a great mistake. If I did not know it now I would not go to my dinner this day or to my bed this night until I did know it. It is worth knowing. Christ came to call us from death to life. Do you think we have to go on in this terrible uncertainty without knowing whether we are saved or not? God does not leave us with that uncertainty. But if you have malice and hatred against some one, that is a sure sign that you have not got the spirit of Christ. You may know you have not been born of God, for God is love.

The fifth thing worth knowing is in the 24th verse, "We know that He abideth with us, by the Spirit which He hath given us." If we are out backbiting our neighbors, and living like the world, it is good evidence that we have not been born of God.

The sixth thing worth knowing is the best of all. It is in the 2d verse: "Beloved, now are we the sons of God." John wanted to disabuse them of the idea that they were not sons of Heaven. I heard a man pray in a prayer-meeting: "When we come to die may we be the sons of God." But "now are we the sons of God," it says. "It does not yet appear what we shall be." The world does not yet know the difference, but it will be revealed by-and-by. There was a little boy in Boston who was probably the richest person in all Boston. The little child did not know that he was heir to a great estate. So, Christians, many of them, don't know that they are heirs to all

things. We will come into possession of our inheritance by-and-by. What God wants is to have us live for that inheritance. He has it in store for us where He dwells. Satan cannot get there to get it out, though he would like to if he could. It is kept for us, and He keeps us for it. The day I first got hold of those truths I could not hold my peace. When people came in I said to them, "I have got some honey out of the rock," and I gave it to my friends. So we can help one another in our wilderness journey.

The power of the Holy One is unlimited. If you have relatives who have no faith, and they are running down these meetings, do not get discouraged. The Lord God is able to save them. In the first twelve chapters of John, you will find Christ dealing with sinners altogether. In the 8th chapter of John, they are going to tell Him that they doubt His word. In the 10th chapter, He is going to have His sheep in spite of those unbelieving Jews. In the 11th chapter, the Jews are going to put Lazarus out of the way, because on account of Lazarus's testimony all men were believing. From the 13th to the 17th chapters, you will find Christ dealing with His church. When you take a chapter like that, you should consider whom the chapter is addressed to. We would not have any trouble about the doctrine of election if we considered that it was addressed to the church, to believers. Suppose I should find a despatch on the floor, saying, "Your wife is dead," I would say, "My wife dead! How can that be, and I not know of it?" But suppose I should find on the back of the envelope that it was addressed to some one else, and not to me, the case would be different. We must understand who it is written to. The whole Bible is not directed to sinners. A good deal of it is addressed to certain classes and individuals, and a great deal is addressed to the whole world. In the 13th of John, he has Christ dealing with the disciples. There are certain passages addressed to the wicked, and certain passages to God's people. Very often a sinner will get hold of some comforting word addressed to a Christian, and he will go and take comfort in it when he has no right to, any more than I would have a right to read some one's letters. In the 17th chapter of John, Christ is with the Father. In the 18th chapter of John, Christ is in the hands of His enemies. And so you just take any one book and divide it up like that. Take the subject of the gifts of Christ, and with the word gifts, learn all that is written of the gifts of Christ and the gifts of Satan. For Christ's gifts there are the bread of life and the Holy

Spirit, and peace, and joy, and love, and mercy, and the morning star, and mansions. Take these gifts and put them down, and then put down beside them the gifts of Satan for serving him, and compare them. See if you will turn your back upon all these blessed gifts of God for the sake of the few fleeting moments of time here, and the baubles which, when you have got them, do not satisfy you.

I want to speak of the seven different characters in John, and how Christ dealt with them.

Suppose we could divide up these sinners here under these seven heads. Turn to the 7th chapter of John, and see how Christ dealt with that respectable sinner, Nicodemus. He set him aside entirely. He did not put a new piece into the old garment; the Lord does not patch a man's coat. He gives him a new coat throughout. He told Nicodemus he must be born again. In the 4th chapter, see how Christ deals with one who has fallen. She is not very respectable, but He gives her the water of life. We cannot find any class of people in New York that has not its representative in the Bible, and Christ's dealings with them. A nobleman came to Him, whose child was ill. He told him to go home, his child would live; He did not give the nobleman any medicine for his child, but the man took His word, and when he got home he found his child was nearly well, and that it was better from the seventh hour, when he had spoken to Christ.

If some poor tramp is here to-night who has not got any friends, or anywhere to lay his head to-night, a poor miserable sinner, if he will turn to the 5th chapter of John, he will know how Christ will deal with him. There was just such a poor beggar at the pool. Christ asked him if he would like to touch the waters; he said, "I would like to be put in, but I haven't any one to help me; I am lame;" and the Lord said, "Take up thy bed and walk." He cured him by a word. I can imagine in the gallery there is a man who says: "I wish there was some class in the Bible that represented me. I have broken the law. If the law should get hold of me I would have to go to prison for twenty years; the police do not know; I have covered up my sin. I wish there was something in the Bible for me." Well, there is; there is. Turn to the 8th chapter of John. You will see how Christ dealt with a woman whom the law would have stoned to death. They dragged her into the presence of Christ, saying, "The law of Moses says, 'stone her to death;' what sayest thou?" He

stooped and wrote on the ground as if He paid no attention; then He raised up and said, "He that is without sin among you, let him cast the first stone," and He went on writing on the ground. When He looked up again the crowd had disappeared. He said, "Where are thy accusers? Go thou and sin no more." If you want to know how Christ dealt with sinners, go to the Bible. There is no sinner here who has not his representative in the Bible.

BRINGING SACRIFICES TO THE TEMPLE.

XII.

TRUST.

MY text this evening is just one short word—five letters in it—"Trust." Five letters with five heads: Trust, whom to trust, when to trust, how to trust; and then who will trust Him, and the result of trusting. Now, I have not come to-day to preach a sermon as much as I have to tell you how you can be saved. I see a good many here who have been in the inquiry rooms during the past week, and have gone away with their heads down, sad and weary, carrying the burden, not leaving it all with Jesus. Now, God helping me, I want to make the way so plain that you can all be saved this evening.

Whom to trust. In that portion of Scripture I have just read, we are told whom not to trust. We are told not to trust in the arm of flesh. "Cursed be the man that maketh the arm of flesh his trust," and Isaiah, in the 26th chapter, 3d and 4th verses, tells us whom to trust: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Now, you cannot find any one who has put his whole trust in God but he has perfect peace. His soul is at rest. It is not tossed about upon every wave of doctrine, but it is at rest; because it is utterly impossible for anybody to put entire trust in God, and not have perfect peace. That is the reward to those who do so. If we put our trust in our own strength, it will fail us. If we put our trust in our money, some thieves may get it away, fires may burn it up, it may take to itself wings. If we put our trust in friends, they will die and leave us. If we trust in anything on earth we will be disappointed; but if we put our trust in God, He never dies. He never breaks a promise. He is everlasting strength. All human strength fails. All earthly streams get dry sometimes, but God never fails. The Keeper of Israel never slumbers, never sleeps. Therefore if

our trust is in Him, and we look to Him wholly and entirely for everything, why we will have peace and joy.

Then, in the 62d Psalm, which was read here by Dr. Hall, one day this week, 10th verse, we find these words: "My soul, wait thou only upon God, for my expectation is from Him." The trouble is, we wait upon every one else but God. We are running to this and that one, but don't wait on Him. "He only is my rock and my salvation. He is my defence. I shall not be moved. In God is my salvation and my glory; the rock of my strength and refuge is in God." Now, this is a verse I want to call your attention to, and that is the second head—When to trust. Trust in Him at all times. There are a good many that will trust in God when they are in no trouble and don't apparently need to trust, but to trust in God when we are in great trouble and difficulty is what they do not do. We do not leave it all with Him and rest assured that everything works together for good to them that love God. That is something they know very little about. Here and there there is one willing to trust God when they cannot see how it is coming out. That is what the Psalmist calls our attention to. Trust Him at all times—not a part of the time but at all times. If we don't trust Him of course we don't have peace and joy; but if we trust Him at all times the Lord never leaves us. Whoever heard of one's being left in a time of trouble when their trust was in God and all their expectation was from Him? "Trust Him at all times, ye people, pour out your heart before Him." God is a refuge for us. But I can imagine some one saying, "I don't know what it is to trust. I have been waiting for that trust. I have been praying for it." I met a woman in the inquiry room the other night who told me she had been praying thirty years, I think, for faith; that she might just trust God. Now, that is not a miraculous trust at all. It is the same kind of trust we have in one another. Don't you know that all business in this city would be suspended within forty-eight hours if the business men didn't trust one another? Let the business community once lose its confidence, and see how quick business is paralyzed. Why, there would be a rush on every bank in New York if the people hadn't confidence. That is what Paul meant when he said, "I am persuaded He is able to keep that I have committed to Him." I trust God to keep my soul, and so we just commit our soul to God and trust Him and rest right there. Certainly when any one of you are sick you trust the doctor. If not, you would not have him come

to see you. If you thought he was going to poison you, you could not be hired to take his medicine. Now, what you want is to trust the great physician of your soul. Trust Christ; He never lost a case yet. Trust Him; He will keep you and not let you die. If this great temple we live in dissolves, we have a building death cannot touch, eternal in the heavens, and we save that building just by trust. If you have a case in court and don't know anything about law, you have unbounded confidence in your lawyer, and you leave the case in his hands and trust him to take care of your interests. And so you have got a bad case, an awful bad case, and the best thing you can do now is to commit it to the great Advocate, Jesus Christ. He will take care of your case and bring you out of all your trouble if you only put your trust in Him.

I can imagine some of you saying, "I will try." How many times I have heard that—"I will try and trust Him." Now, that is nothing but downright insult. It is just saying, "I won't trust you." If after my making a statement to you, you should say to me, "Mr. Moody, I will try and believe you," I would think it an insult. It is an insult to talk that way to the Lord. What reason have you for not believing Him? Have you any reason under Heaven for not taking God at His word and believing on Him, that you might have everlasting life? How is it when you take man at his word? He makes promises often that he cannot keep, and which he did not intend to keep when he made them. If you can take man at his word—and you do trust him—why can you not take God at His word?

There has been a man in the inquiry-room during the last month with whom I talked a great deal. Night after night I talked with him. He lives in a part of the city where I am staying, and night after night I have walked up with him and talked with him. The other night going with him there was another friend, and after he separated from us he said to himself: "If Mr. Moody had told me he would see me to-morrow morning at nine o'clock I would believe him, and if so, why cannot I believe God in the same way? I will," and he was converted there in the street, on the spot. He said, "I will believe Him as I would anybody else," and that is what trust is—taking God at His word. Hasn't He promised to receive every one as he came? If I die I will die trusting. If I perish I will perish trusting. No one ever perished that way yet. Just to show you what unbelief is, in the 5th chapter of John,

9th verse, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth in the Son of God hath the witness in himself. He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

Now, if any one came here and told me he saw a man go out and stand in the street, I would believe what he said. I would take his testimony. If any one or two of these men here should go into court and testify it would be established in any court. Now, he says here, if you take the testimony of men, is not the testimony of God greater? "He that believeth on the Son of God hath the witness in himself." "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." Now, when you say you will "try" and trust Him, it means you won't believe Him. It means you won't trust Him; that you won't take Him at His word.

Now, *how* to trust Him. That is a very important question. In the 3d of Proverbs, 1st verse, we find these words: "My son, forget not My law, but let thy heart keep My commandments." Don't give the devil a little corner in your heart. Don't let the world have any part of your heart. Trust Him with all your heart. That is how to trust Him. "Trust in the Lord with all thine heart, and lean not to thine own understanding." Why? Because the heart is chief among all things, and you cannot trust your own understanding. "In all thy ways acknowledge Him, and He shall direct thy path." You know what it is to trust any one with all your heart. You have got friends, and many of you wives and husbands, that you trust with all your heart. You have mothers in whom you place the most implicit reliance. You never have any suspicion coming up in your heart against them. You never think of doubting them. You take them at their word. You believe what they say with all your heart. Now why should you not trust God with all your heart? Why should you believe the devil's lies about God? Why say you will try and trust Him when you have no reason to doubt trusting Him? There is a story told of Alexander the Great. He received a note from some one stating that his favorite doctor was going to poison him, and the doctor was with Alex-

ander when the note came, and just as he was giving the Emperor the medicine, for he was sick. As Alexander took the cup of medicine he held up the letter, read it off to his doctor, and swallowed the medicine. That was to show the doctor that he had confidence in him. He did not believe what was in the letter. Some one was trying to injure the doctor, to get him put to death, but the Emperor had such confidence in his doctor that he just took the medicine and didn't believe a word of it. That is what I call believing with all your heart. Now there might have been poison in that cup, but do you think there is any poison in God's cup? He offers you the cup of salvation. Do you think it is poison and death to any one that will take that cup? Do you think any one can perish that will trust God for salvation?

There is a story told of old Dr. Chalmers, who went to see a Scotch woman in her time of trouble about her sin. In the North of Scotland they spend a good deal of thought in just looking at themselves, and occupying themselves with their misgivings. This Scotch woman was trying to get faith. She hadn't the right kind of faith, and the doctor was going to see her. On his way he had to cross a stream over which there was nothing but a thin plank, and he thought it looked rotten and insecure; and he went up and put his foot upon the plank doubtingly, and feared to trust his weight upon it. And the Scotch woman, watching him from the window, saw that he was afraid to venture out on the plank, and she came out and shouted, "Just trust the plank, doctor." [Here Mr. Moody used the Scotch dialect, which made the illustration more pointed.] And the doctor did trust the plank, and walked over the stream in safety. Afterwards he was talking with the woman, and she hadn't the right kind of faith, she said, and was lamenting over her lot; and the doctor, in his means to explain to her what was the trust she ought to have, at last hit upon the circumstance of his crossing the plank, and using the woman's queer Scotch expression, said to her, "Trust Christ, cannot you?" "Oh, doctor, is that faith?" said she. "Is it just to trust Him?" "That is faith," said he; "just to trust Him as I trusted that plank. It carried me over, and you trust God, and He will carry you over." "Oh," said she, "I can do that." That means trust the plank. Just trust it, and it won't break under you.

"Though He slay me, I will trust Him," in spite of the devil and all his lies. You cannot perish if you do. No man or woman ever perished that put their whole trust in Him.

Who will trust Him? I will tell you who will. Those that know Him. Those who are under the power of the devil and believe in the devil's lies, won't trust Him. Suppose some one were to tell you a lot of lies about me; you would not trust me, then, of course. If you believe the devil's lies about God, that God is not a God of mercy, and of love, and of truth, you won't trust in God, of course. When the devil went to Eden, the first thing he did was to begin to doubt. He said to Adam, "Did God say that? He knows very well it is not true. He knows that when you eat that fruit you become equal with God." We get into the pit just where Adam and Eve got in unless we put our faith and confidence in God, and believe in Him and trust Him unreservedly. Scripture tells us who will trust Him. "And they that know Thy name will have trust in Thee, and the Lord will not forsake them." A man that knows God will trust Him. The people who are running away from God are strangers to Him, and do not know anything about Him. Never was any one well acquainted with the Bible who did not trust Him. Those who are have no ground of unbelief, no reason for not trusting Him unreservedly, with all their heart and mind and strength.

Some one told me about a boy he once met in the Highlands of Scotland. There was a party of men who wanted to get the eggs of some rare birds there, and they wanted a boy to allow himself to be let down by a rope over a fearful precipice to a ledge where the eggs were deposited. They wanted to let the boy down in a basket, and they offered him considerable money for it. He was a poor boy and needed the money, but all they could offer would not hire the boy to do it. But after they had teased him for some time, he said to them, "If my father will hold the rope, I will go." He knew his father, and he would trust him, but he could not trust these strangers.

A man that really knows God will trust him. Did you ever hear of any one that was well acquainted with Him that would not trust Him? Did you ever hear of any Christian that knew anything about Him that would not trust Him? It is these infidels, who do not know God, that will not trust Him. The only way is for you to go to Him. How are you going to get to Him to know Him? Through the Scriptures. There He is revealed in Jesus Christ. There is no other way of knowing Him, only Jesus Christ.

I want to call your attention to one thing—the result of trusting. You read of it in the 26th chapter of Isaiah. People want peace. There is nothing we want more than we want

peace. All men are in pursuit of peace, and they do not know where to get it. They try various ways. They think they can get it with money; they think they can get it in the world; but the world cannot satisfy the longings of any soul, or help it to find peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." It would satisfy a good many to have it read in this way: Thou wilt keep him in perfect peace whose mind is stayed on himself. People are all the time looking into their own feelings, and thinking about themselves. The most wretched people in the wide, wide world are those that are thinking about themselves. "Thou wilt keep him in perfect peace whose mind is *stayed* on Thee"—not who thinks of him now and then. It does not say so, but it says, "whose thoughts are *stayed*" on Him. In Proverbs, 16th chapter and 20th verse, we read: "He that trusteth in the Lord, happy is he." Then in the 32d Psalm, 10th verse, it says: "Many sorrows shall be to the wicked, and he that trusteth in the Lord, mercy shall compass him about." Now it says God will be merciful to him that trusteth in Him. In Psalms 5th chapter, 11th verse, it says: "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them." As the horses and chariots of the Almighty surrounded Elisha when he encamped upon the mountain, so the angels of God are encamped around them that put their trust in Him. "Let them also that love Thy Name be joyful in Thee." In these verses there is peace, happiness, mercy and joy—all these blessings promised to those who trust in Him.

A great many people are looking for the fruit, but they do not care about the tree. A great many people who live in the country are not willing to plant trees on their places, but want to buy the fruit. But if you are going to get the fruit of Heaven, you have got to have the tree. If you have the tree, the fruit will be good. If you will first take His word and trust it, then follow peace and joy and mercy and happiness altogether in their places, and there is no peace and joy until you do trust and have confidence in God. Why are not people willing to come out on the Lord's side? Because they're afraid. Some women will not because they have husbands that are opposed to the family altar. But if your husband won't go, start alone. A woman in the inquiry-room the other day told me that as soon as her husband would become a Christian she would, but she was waiting for him to be one. But, my friends, we do not go to Heaven by families; it is one by one. Coming

down here to-day I met two funerals, but they were distinct and separate. One by one we pass to the bar of God; one by one we must go into the kingdom. I have no hope for those people that become Christians because some one else does. That is a personal matter; you want to come out on the Lord's side because it is right. If no one else will do it, I hope you will do it here to-day. In the 37th Psalm, 3d verse, it says: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord and He shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for Him. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

Now one more verse and I will be through quoting Scripture—the 11th verse of the 49th chapter of Jeremiah. First, it says in the 37th Psalm, 40th verse, "He will save them because they trust in Him;" that He will bring them out of all their troubles. There are two or three classes here to-day. Some are those who have learned to cast all their burdens upon God. There are a good many Christians who have not learned that lesson, but are carrying their burdens and sorrows still. Another class never cast either their burdens or their sins on Christ, but are carrying both burdens and sins themselves. What I want to say is that you can cast everything on Christ, all sin and burden, and go out of this house with your hearts leaping within you. I want to call your attention to that verse. There may be hundreds of widows in this house to-night. You may complain of your lot, and be passing through deep affliction. He says: "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me." When I was in England I knew an eminent minister, who a few months afterward died. And for a while before he died he was troubled for fear his wife and children might come to want. He carried the burden of that fear for days. A little while before he died he was lying on his sofa, and a little bird came and pecked at the window; the bird had a worm in its mouth, and afterward it flew away. The man said to himself, "Dear me! God takes care of that bird; He feeds it, yet here am I troubled about my family!" And there and then the burden was laid on the Lord. He had been one of those liberal men, and had given his money to others all through his life. Well,

when he died, the people in the town raised £5000 for his widow. God took care of them.

A good many people go forward into the future and they bring all the troubles they expect to have down to the present time. They go reeling and staggering under them, and say, "I don't know what will become of me next year, or next week," instead of remembering the words of assurance, "As thy day is, so shall thy strength be." He has plenty of grace for us. What we want is to go to Him with all our troubles, and cast everything upon Him. The first summer the war broke out, I heard in the fall of that same year something that touched my heart. A poor woman had been made a widow by the war. In midwinter time she heard that her husband had been cut down. She had two little children, and she did not know what would become of her; her health was not very good, and she had no money. A few days after, the landlord came round for his rent. He was a poor, heartless wretch, and when she told him her husband was dead, and she could not pay her rent, he said, with an oath, he would not have any one in his house who could not pay. After he had gone she threw herself in the rocking-chair and wept; her little girl came to her and said: "Mamma, does not God answer prayer?" "Yes, my child." And the child wanted to put in practice what she had heard her mother preach. She said: "Then won't He take care of us if we ask Him?" "I suppose He will." (She said "suppose,"—you see her faith was not very strong.) "Then may I not go and ask Him to take care of us?" "Yes, my child, you may if you want to." The lady told me of it the next day, and she said the child never looked so sweet to her as when she went into the room where her mother had taught her to pray. The door was open a little way, and she could see her; she put up her hands, and her curls lay back from her face, and she said, "Oh, Father! you came and took away my dear papa; he was killed in the war; my mamma has no money to pay the landlord the rent, and he is going to turn us out doors. We will sit on the door-step and catch cold and die, unless you lend us a little house to live in." Then she went to her mother and said, "Jesus will take care of us because I have asked Him." There is faith for you! Well, they did not have to pay any rent, a house was soon provided, and that widow and her children were taken care of. Oh, let us have child-like faith. That little girl down there has faith. She does not know where she will

get her next pair of shoes, but she has faith that her mother will see that she has them.

No man or woman who ever trusted in God was disappointed, or ever will be. I once noticed a lady who sat down by the side of the pulpit, and every time I would look down, her eyes would be riveted upon me. She looked so intent, trying to catch every word, that one day I said to her, "My friend, are you a Christian?" "Oh, no," she said, "I have been seeking Christ these three years, but cannot find Him." I said, "There is some mistake about that;" and she answered, "Do you mean that I have not been seeking Him?" "Well, I know He has been looking for you for twenty years." She asked, "What am I to do, then?" "Do! Do nothing; probably that is the trouble, that you have been trying to do." "But how am I to be saved?" she asked. "You are to believe on Him and stop trying." She scowled, and said, "Believe! believe! believe! I have heard that word until my head swims; everybody says it, and I am none the wiser." I said, "I will drop that word for another. The word believe is used in the New Testament, and the word trust in the Old. I will say to you, trust the Lord now to save your soul." "If I say I will trust Him, will He save me?" she asked. "If you really do trust Him He will save you." She said, "I trust the Lord to save me; now I do not feel any different,"—just so, in one breath. I told her, "I think you have not been looking for Christ, you have been looking for feeling. God does not tell you to feel, He tells you to trust Him, and you are to let the feelings take care of themselves." "I have heard people say they felt happy when they became Christians." "Well, wait until you become a Christian, and then you may talk about a Christian's experience; you must trust the Lord that He will keep you." She sat there five minutes, and then put out her hand to me, and said, "I trust the Lord Jesus Christ to save my soul now." That was all there was to it, no praying, no weeping. The next night I was preaching she was in front of me, and I could see eternity written on her face, and the light from fields of glory in her eyes.

Oh, my friends, there is nothing to hinder your trusting Him! If you do, when death shall come He won't be unwelcome, He won't terrify you. I went down the Tennessee river in war time with a boatload of wounded men, after the battle of Shiloh. Many were mortally wounded; they had taken the worst cases first. I said to those who were with me, "We must not let these men die without telling them of heaven."

One young man was unconscious, and they said he could not live. I asked the physician if he could not restore him long enough to get a message for his mother, and he gave me brandy and water, which I fed to him. He was a most beautiful boy. After a while he opened his eyes and looked around a little wild, and I placed my hand upon his brow, and said, "My boy, do you know where you are?" At last he said, "I am on my way home to mother." "Yes," I said, "you are, but the doctor tells me you cannot live." I asked him for a message to his mother. He said, "Tell my mother that I die trusting in Christ." He did not know me, whether I was a friend or an enemy. He added, "Tell my mother and sisters to be sure to meet me in heaven," and in a few minutes he was unconscious, and in a few hours he died. They will meet in the morning—it is only a little while—for he died trusting in Christ. Oh, may that word sink deep into every heart here!

XIII.

REPENTANCE.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—ACTS, 17th chap., 30th verse.

I WANT to call your attention to a text you will find in the 17th chapter of Acts, 30th verse: "But now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." You will see to-night that I have for my text a command, and not only a command, but it is a command to all in this hall to-night. And now He commandeth all men everywhere to repent. Not only here in New York, but everywhere. I have had some fault found with me since I have been in New York because I have not preached repentance. I want to tell you one thing; if you do not repent you will never see the kingdom of God. There will be no unrepentant sinners in heaven. An unrepentant sinner to God cannot love Him. If a man does not repent there is no hope for him in the world to come. Now repentance is not a godly sorrow for sin. I find a great many in the inquiry-room who are mourning because they have not got this godly sorrow for sin that they have heard of. In other words they are anxious to be anxious. They think if they only had more repentance, more godly sorrow for sin, they could come to Christ. No one that is not a Christian has godly sorrow for sin. You must have it before you can be a Christian. Repentance is a change of mind. Repentance is turning right about. In the Old Testament it is, "Repent, repent, repent, for why will ye die?" In the New Testament it is, "Repent and be born again." Some one said man was born, turned away from God, and he must repent and turn back to Him before he can be received. When John the Baptist repented, the word of God came to him in the wilderness. It burst upon him like the flashing of a meteor. His cry was, "Repent, repent, for the kingdom of God is at hand."

When Christ was baptized, He took up the wilderness cry, "Repent, for the kingdom of Heaven is at hand." When He sent out the seventy disciples, two by two, He told them to go into all the towns and villages and proclaim this message: "Repent, for the kingdom of Heaven is at hand." But they turned away from Him; they rejected Him; they took the Lord of glory and crucified Him, for they wanted Him to have His kingdom on earth. Then He said, as many as would receive Him, He would set up His Kingdom in their hearts, and that is what He is doing now, setting up His Kingdom in your hearts. There is not a man nor woman here to-night but He wants to set up His Kingdom in your heart. If you will repent of sin and come to God, He will set His Kingdom in your hearts this very night.

I will tell you why you need to repent. Because you have false ideas of God. You cannot find an unconverted person in the world that has not a false idea of God. He thinks God is his worst enemy, and that the devil is his friend. Sinners are running away from their best friend in running away from God. Therefore you must change your mind about God before you repent. Instead of Satan being your friend and God being your enemy, just reverse your belief, and, instead of following Satan and serving him, you want to turn right straight around to-night and take the Lord of Glory, and His Kingdom will be set up in your hearts. A great many think they cannot repent because they have not got this sorrow that they talk about. They think they must be wrought up in a high state of feeling before they can repent. But feelings are not repentance. A great many persons feel, but their feelings drive them into remorse and despair. I thought of that at the Young Men's Association Hall meeting yesterday. They were talking among the inquirers, and one or two thought they did not feel enough. One of them exclaimed, "I am lost; there is no hope for me," and left the meeting. Her fear that she could not be saved gave her too much feeling. And that is the way Satan works. He makes you have too much feeling, or else not enough. All this is man's idea. With the command for all men to repent comes the power. God is not unjust. He does not come and say to all men, "Repent," and not give them the power to do it. You can turn to Him and live if you will. He sets before us life and death. We are free agents; we are to choose. If we will turn to God we will live. If we refuse to turn to Him and reject Him we must die.

I want to warn you about this one thing—fear. Fear is not repentance. I do not have much hope of scaring men into the kingdom of God. If you could scare them in they would be out again as quickly as you got them in. How many men I have met who professed religion, and thought they had true repentance, when some sudden accident happened—on the railroad, for instance, or out at sea. You know how men on shipboard will be converted. In fifteen minutes the whole crew will be down on their knees crying to God. Fifteen minutes before, they were cursing and blaspheming; but there came up a terrible gale, and they think the ship is going to sink, and all these men turn pious instantly. This is fear; this is not repentance. A great many men make professions on their dying beds, but when the danger of death no longer threatens, and they get well again, they get up and forget all about their conversions. That is fear; that is not what we want. Instead of waiting to be worked up to a certain pitch of alarm, we want cool, calm calculation. It is making up your mind that you will change company, that you will turn from sin and leave the world and turn to God. And He will receive every one who does so come to Him. Any man can repent here to-night, and the Lord is willing to receive and save every one that will. If Nineveh repented, that wicked city, I do not know why New York cannot repent. I am sure if it does, the Lord God will have mercy. If a man truly repents and comes to God for mercy he will get it. He delights in mercy, and He will have mercy upon every one who turns from his or her sins to Him.

But there are a good many that are not sincere. They do not really repent in their hearts. God can read the heart, and knows whether repentance is in the heart or in the head. It is with the heart that man must believe, for I may have sin in my heart and make professions with my lips. I may believe in him with my head, but not in my heart. It is the heart God wants. For instance, take the son of David, take Absalom. You know after he murdered his brother he went off into a foreign country and was gone two years, and then they managed to get him back to Jerusalem. When he came back the king refused to see him; but Absalom wanted to bring about a reconciliation. So he sent for Joab once or twice, but Joab would not come. So he set Joab's barn on fire one day, and Joab, hearing of it, came at once, and he said to Absalom, "Why, what did you do that for?" "Because I wanted you to come here, and I knew that would bring you. I want

you to go to the king, my father, and tell him I am here. He has already refused to see me, but I want you to take word to him that I want him to come and examine me, and if he does not find any fault in me, I want him to receive me into court and into society again." Now that was not repentance. A good many come to God in just that way, saying, "Lord, I would have you examine me, and if you find no fault in me, take me." But there is no humility or repentance in that. And that father very foolishly forgave that son; he did not want forgiveness. He did not even ask for it. There was no repentance in him. He never confessed that he had sinned, and asked for mercy, but he came and said, "If you can find no fault in me." So David reinstated him, and the result was that Absalom drove him from his throne; and if God should let an unrepentant sinner enter heaven there would be war there: he would dethrone the Almighty if he could. There is one thing you cannot do, unrepentant sinner: you cannot go into the kingdom of God. You can come here, you can get into church, but you will never get into the kingdom of God without repentance.

God is very merciful; He is full of love, and He can pardon me. Well, you can go on in that faith, in that delusion if you like, but God says that if you don't repent you must die. God is true; He does not say that which is false. You can make light of it, young man or young woman, if you wish to, but the time is coming when, if you have not repented, there will not be much hope for you. You must be faithful; you must banish everything that is not good and holy.

Talk about God being merciful, and pardoning a man whether he wants to be pardoned or not! A man must have a new heart, and know that he is a sinner, and seek for the love of God, before he will be pardoned. Suppose the Governor of a State—suppose the Governor of New York was so merciful and tender-hearted that he could not bear to have any one in prison. A man is accused of murder; he is brought to trial; he is convicted and sentenced to death. While being led to the scaffold the Governor meets him with a full pardon. He lets him out, and not only lets him out, but also those imprisoned at Sing Sing and Albany—lets everybody out; cannot bear to have any one in prison: how long would he be Governor, do you suppose? Why, you could not live in this State if there was to be no punishment annexed to sin. Every one would be a law unto himself, and every and all kinds of wickedness would be alive and seeth-

ing in this community. If these wicked men could not get along in society, how could unrepentant sinners get along in heaven? A man who does not like to repent, but loves his sin—to him heaven would be a hell; he wouldn't care about heaven at all. If you don't repent, then there is no hope for you. Not only that, but how can God forgive a man if he don't want to be forgiven? Suppose your child were to tell you a lie, and you were to tell him that you would forgive him if he asked to be forgiven; then suppose he did not ask or care about it, how would you forgive him? David fell lower than Cain. The former not only committed murder, but also adultery. But Cain did not ask to be forgiven, and David did, and he was forgiven. That is the great difference between them. You cannot find a place in the Bible that states that Cain asked to be forgiven. If he had, God would have forgiven him. God is willing to forgive every one who truly and honestly and sincerely wants to repent and lead a new life. The only time that God is represented as running is in the parable of the Prodigal Son. He is represented as running to receive the repentant sinner. "There is joy in heaven over one sinner that repenteth," we are told. But a man must repent before he is forgiven. If we do not repent, then the forgiveness would be of no use, as we would go right back again to our sins. It would be a false peace—a reconciliation that would not last. When a man turns against sin —against the world—then God is ready to forgive him. I never knew a man who has truly repented of his sin and turned away from it, that ever desired to go back to it. He may fall, it is true, but he will rise again. Satan may have him down, but he can't keep him down. He may wander off into the world away from the fold, but the world cannot keep him. There are a great many men who think that when they leave the world and become Christians that they will be in sorrow. Did you ever see a man sorry that turned to God? I never did. You may imagine the Prodigal sitting there opposite to the old man; all at once tears begin to trickle down the young man's cheek. "What is the matter, my son?" says his father. "Oh! I was afraid I should go back into that foreign land again." "But you cannot conceive of such an idea, my boy." Of course there was no danger of his going again to the husks and the hard, half-starved life he had then just left. So if you come to your Father and say, "Father, I have sinned," and if you truly repent and turn your back upon sin and the world and are reconciled to God,

you won't want to go back again to the swine and the evils of your former life.

And I want to call your attention to this, that God commands all men *now* to repent; right here, right now, this dark and stormy night. But Satan comes along and whispers to you, "Put it off." Yes, defer it, "there is plenty of time yet; don't be in a hurry about it." He knows if he can get you to put it off till to-morrow, that to-morrow never comes. And why will men put off this repentance until to-morrow, and day after day, in the way they do? Is it because they love sin so much? Is it because they want to have their own way? Why, it is very much like Pharaoh when he had the plague of the frogs. He could not take a step but that he put his foot down on a frog. There were frogs in his bed-room, in his sitting-room. They got into his kneading-troughs. Cut a loaf of bread and a frog would be found in it. It was frog, frog, frog. At last it annoyed him so he was compelled to send for Moses. And Moses said to him, When shall I ask the Lord to take them away? I remember well the first time I read that. I of course thought that Pharaoh, in answer to that question, would have said, "Now, now," with all his might, and with all the earnestness of which he was capable. Did he say that? Why, no; he said, "to-morrow." He wanted the frogs all night. You laugh at that. Yet you want to hold on to your sins just as long as you are able. Well, are these sins so sweet that you like them so? Like them, then, if you want to, but you hear what God says—He commands you to repent and leave them.

Many of you would be shocked if I were to accuse you of swearing. Yet this command is as binding as that which prohibits the taking of God's name in vain. How can you say there is time enough to repent? How long do you know you are to live? Is it a time to repent in your dying hour? Are there many that truly repent then? I believe that God can have mercy in the dying hour and save people, and I know that many are saved then; but where one is saved there are hundreds that go into the grave without God and without hope. They defer it too long; they put it off until it is too late. It is fear that seizes them then. The truth is that a good many make strong intentions when they are sick, but when they get well they go back at once to their old professions, and deny the Lord of Glory, and go straight to their besetting sins. So it was not their repentance, but alarm. Death comes and looks them in the face and they get alarmed,

they are afraid to meet death, they get frightened. They make many vows and many professions to lead a new and godly life, but when they get well all these good intentions pass away like a morning cloud. I believe I am talking to some to-night who when God had chastened them severely, promised and vowed that should they get well they would serve Him and love Him and honor Him and obey Him and follow Him. Yet here they are this very night denying Him and slighting Him and scorning Him and fighting against Him.

They don't turn to Him with all their heart. I tell you, my friends, that ninety-nine out of every hundred die unexpectedly. Death is an unexpected visitor; he comes upon them suddenly and yet they are not ready. How many say, "I will put it off a little longer; there is time enough yet, and if I should become sick I can repent on my dying bed." Will you offer God your wasted life? Is that the true treatment? Is that what God should expect from us? Is it noble? Is it manly? Is it right for us just to go on serving Satan, living for ourselves and the world and just turn our backs upon Him? The minute is coming when we have crossed the line. Take that pitiful steamer, the Atlantic, that was wrecked off the coast of Newfoundland three years ago this month. There it was in the fog; it had been in the fog three days, and just plying along toward the shore and toward the rocks. There was just one moment when they could have stopped and reversed their engines, and saved the steamer, and there was one moment when it was too late. There was one moment when it crossed the line, and five hundred souls went down to a watery grave. There is a crisis in every man's life when he can stop. You can just stop to-night and say, "By the grace of God I will stop to-night, and I will just turn my face toward God." There isn't anything to hinder you; you can to-night just change your company; leave the world and join God's people.

But some people say, "I don't know what it is to repent." Let me give an illustration. I am not a politician, but in this country we have two parties. Supposing I belong to the Republican party, and there is an election coming on next Monday, and I have been a Republican for twenty years, and I am thoroughly convinced to-night that if the Republican party succeeds it will be ruin to the country. I am very patriotic and love my country, and I believe if the Democratic party succeeds it will be salvation to the country. How long does it take me to turn to the other party? It doesn't take me a

minute, and I not only turn myself, but I try to induce every man I know to do the same thing. You are on the wrong side of the question; you can't have two masters; you can't be for God and Mammon; you can't be for God and the devil at the same time. Whose side are you on to-night, young man? Who claims you to-night? That young man says, "Jesus." Thank God for that. If you are on the wrong one, rise like a man and say, "By the grace of God I will go over on the Lord's side." You know that God has doomed this world to destruction, and if you stay in the world it is sure ruin to you. You know if you belong to the other party, the Democrats would be glad to see you, and just so with the Republicans—don't think that they will give you so warm a welcome as the Lord. That is repentance. Right about face. You have been on the devil's side long enough; come right out to-night, and come on to the Lord's side. Suppose I am to go down to Boston to-night, and I go down to the Union depot and say to a man I see there, "Can you tell me is this train going to Boston?" and the man says, "Yes," and I go and get on board the train, and Mr. Dodge comes right along and says, "Where are you going?" I say "I am going to Boston," and Mr. Dodge says, "Well, you are on the wrong train, that train is going to Albany." "But Mr. Dodge, I am quite sure I am right; I asked a railroad man here and he told me this was the train." And Mr. Dodge says, "Moody, I know all about these trains; I have lived here forty years, and go up and down on these trains every day," and at last Mr. Dodge convinces me I am on the wrong train. That is conviction, not conversion. But if I don't remain on that train, but just get into the other train, that is repentance. O, to-night, say that you will just by the grace of God come right over on to the Lord's side, and turn your face toward God and He will bless you. Now it is the hardest thing for a man to become a Christian and it is the easiest. You may think that is a paradox, very hard until he makes up his mind and very easy when he has made up his mind. I have a little nephew who took a Bible he saw lying on the table and threw it on the floor. His mother said to him, "Go and pick up uncle's Bible." He said he didn't want to. His mother said, "I didn't ask you whether you wanted to or not; go and pick it up." Then the little fellow said, "I won't." His mother said, "Why, Charlie, who taught you that naughty word?" when she found out that he not only knew what it meant, but he meant every word he said. The mother says, "Charlie, I

never heard you talk so before. If you don't go and pick up uncle's Bible, I shall punish you." And the little fellow says, "I won't do it." She told him again if he didn't pick up the Bible she would punish him, and he would have to pick it up too. Then he said he couldn't. I suppose he thought he couldn't; he didn't want to. That is the trouble with men, they don't want to come. Christ says, "Ye will not come unto me that ye might have life." It is not because men can't come to God; it is because they won't. The little fellow looked at it as though he would like to do it, but he couldn't. At last he just got down on the floor and got both his arms around the book and tried, and said he couldn't. Now the mother says, "Charlie, do you pick up that book or I shall punish you, and you will have to pick it up too." I felt very much interested, for I knew if she didn't break his will he would break her heart eventually. At last she broke that little fellow's will, and the minute his will was broke he picked up the book just as easy as that.

When a man makes up his mind, he will accept God just as easy. God commands you to-day to repent. Bear in mind that God commands you to repent. Don't flatter yourselves you have never broken God's commandments. If you go out of that door without turning to Him you have done so, because here is a commandment direct from God. God commands all men now everywhere to repent, because He has appointed a day when He will judge the world in righteousness. If you go on to the bar of God without repentance and without turning from sin, sinner, there will be no hope for you.

I felt very much interested the other night at the young men's meeting. A young man said he left London and got into this city three weeks ago. His mother was a very earnest Christian, had been praying for him, and he always told her that he didn't want her to talk with him about Christianity, for he had no desire to become a Christian. He left home to get rid of her entreaties. As he was leaving home, his mother said to him, "Bear in mind that my prayers will follow you, and you will find God in America." I suppose the young man was like the young man in the Scriptures, who, when his father told him to go into his vineyard and work, said he wouldn't go, and afterwards changed his mind and went. And this young man began to repent, and when he got into New York he left the boat and came right up to the Hippodrome, and says he found God waiting for him right here. He just repented and just received his mother's God. Sinner, God is

waiting for you. Are you willing to come to Him? Is there any one who will repent and will return to God?

A man got up one morning and saw the sun shining into his room, and lifted up his heart to God and said, "Let Thy love shine into my heart," and he found God. Why? Because he turned his face towards the Sun of Righteousness. The trouble is, you have got your back towards God; you are running away from Him. Ask for light, and it will come. God will never refuse you. Oh, to-night be wise—this dark, rainy, stormy night, repent of your sins and turn to God. Let us ask God to-night to turn our souls to Him. Now, if you have really a desire for salvation, you can find it just as that Englishman found it. God has been here all through the meeting, waiting with His arms stretched out, ready to welcome you.

A young man related this experience to me: "When my father died, my mother became more anxious than ever about my salvation. Sometimes she came and put her arms around me and wept over me, and I would push her away, and say there was time enough. I heard one night a voice in my mother's chamber, crying to God for her boy, 'O God! save my boy.' At last I could not stand it any longer. I made up my mind I would not become a Christian, and I ran away. It was a long time before I heard from that mother, except indirectly, for she did not know where I was. I did not want her to know, because I knew she would come for me if she knew. After a while I heard that my mother was sick, and I thought I would go to her. On my way from the station to my home I had to pass the cemetery. I stopped to take a look at my father's grave. It was a moonlight night, and the graves were very distinct, but by the side of my father's grave was a fresh one. The sod was loose as if only laid that day. Then I knew I had lost my mother. The thought struck me, 'Who will pray for me now that my mother and father are gone?' I passed that sad night by their graves, and though I feel that God has answered my prayers and forgiven my sin, I never can forgive myself for bringing sorrow to my mother's heart."

Young man, you can repent to-night, and go home and cheer your mother's heart by turning to God.

XIV.

BEHOLD!

YOU will find my text to-night just in one word, "Behold!" And when you find that in Scripture you may know something important is coming. It is just to draw attention. Look! See! "Behold! I am shapen in iniquity, and in sin did my mother conceive me." Now, the first thing for a man to know before he is saved is that he is lost. You needn't preach to him of a Saviour, because what does a man need of a Saviour that is not lost? You needn't take a pardon to a man that has not been condemned. You need not take medicine to a well man. You needn't send for a doctor to a man that isn't sick. The first thing for a man to know is that he is lost; that he is a sinner. There is a good many that want to learn the alphabet, but they don't want to begin at the beginning. They are trying to learn it backwards. They don't like the A, B, C of it, that they are lost, that they are full of sin. Now, you will find some of the most eminent men whose lives are recorded in Scripture, had to learn that they were lost. This man Isaiah, before God could use him, he had to see himself in God's looking-glass, and the moment he saw God on high and lifted up on His throne, he cried out, "Woe is me, I am undone. I am a man with unclean lips, I dwell in an unclean people." Then came the angel and put a coal upon his lips and purged away his sin, and then he was ready to do God's work. And whenever you find a man talking about how good he is, there is one thing you may know—that that man never saw God. The moment a man gets one glimpse of God, down he comes into the dust. "I fed the hungry; I clothed the naked." I, I, I done this and done that. Hear him talk about what he had done. Why, if we had Job here now, we would think him just as good a man as we have got. There was a time when Job never had seen God; he had heard about Him, but he never

had seen Him. But God said to Job, "Gird up your loins." God began to talk with Job and down he came. He put up his hand upon his lips and you couldn't get another word out of him. He got a sight of God, and that is what every sinner wants to-night. When he sees God he will cry out like Isaiah, "Woe is me," or like Job, "I am vile."

And it was so with Moses when he came to the burning bush. When he had been in the school of the Egyptians he was ready to begin his work, but he wasn't fit. But after he got to that burning bush he thought then he wasn't fit; he says, "I am unworthy." When a man finds God, his self-righteousness has gone off from him. As we find in the 3d chapter of Romans; Paul brings that all in there; it was "that every mouth might be stopped and the whole world become guilty before God." God stops every man's mouth before He saves him. When a man begins to see himself vile, and has got one glimpse of himself in God's looking-glass, then he goes down like David. He says, "I am shapen in iniquity, and in sin my mother did conceive me;" or like Job, "Behold, I am vile." I don't know how many abusive letters I have got for preaching from that 3d chapter of Romans—"There is no difference"—where I tried to prove from Scripture and from history that man without God is a total failure. There is a great many boast they can get along without God. Look over the history of the world and see what a failure man has been without God. Just withdraw God from man and he goes to ruin very quick. You and I could not live in the world without God's restraining grace. Man without God—now that is the first behold; don't make anything out of yourselves but a poor, lost, wretched sinner. That is the A, B, C of God's alphabet. It is no use trying to learn a child to write or read until he has learned the alphabet.

Now the next "Behold!" is, "Behold! I bring you glad tidings of great joy." But to talk to a man drawing his filthy rags of self-righteousness around him is like pouring water upon a rock. You might as well talk to that post there as to talk to a man that don't think he is lost. If a man will only believe he is lost, without God, without hope in the world, then we can bring to him the glorious hope that comes from heaven, the glorious hope of Jesus. "Behold," said the angel to the shepherds, "I bring you glad tidings of great joy, for unto you is born this day in the city of David a Saviour." Do you think there is better news ever came down from heaven than that, that God made a way for poor lost man to

escape? Here is a Saviour for you here. "Behold! I bring you glad tidings of great joy, for unto you is born this day in the city of David a Saviour." Now there is one thing the world don't believe, and that is that the gospel is good news. The angels proclaimed good news on the plains of Bethlehem, and the world don't believe it. You wouldn't have to preach if men believed it was good news. Why, there is no trouble in getting men to receive good news if they believe it, but it is because men don't believe it is good news. But you can't find a man that has ever received the gospel but that will tell you it is good news, and that that is the best news that ever reached their ears. Now, look at the witnesses all around. If I should put it to vote here, how many of you would rise up and say, "We have found it to be the best news that ever reached us," and yet, with all these witnesses, we can't get the world to believe it. It shows that the world is condemned.

When a man receives a message, I can tell by his face when he reads it whether it is good news; so, when I preach the gospel, I can see who believe it. I see some of you smiling; you believe it. And there are some men that look sad, as though I brought them a death-warrant; they don't believe it. There is a story over here in the Old Dispensation that represents the gospel. I don't know if that presents it any better. One day David and Jonathan were walking together, and Jonathan said to David, "David, I want you to make me a promise, that when my father is dead, and you have my father's throne, I want to have you promise that if there is any of the house of Saul with you, you will show them kindness." David said, "Why, of course, I will do that, Jonathan." Long after that, after many battles and contests, after David had reigned in Hebron and built him a palace up in Jerusalem, he thought of his promise, and after search found one of the house of Saul, the son of Jonathan, who had been hiding from him in Lodebar, a place of no pasture. And that is what sinners are doing; they are hiding from Him in a place of no pasture. What did David say? "Let him stay there"? No; but he sent a messenger for him, and Mephibosheth, when he heard that David had sent after him, was afraid. The man who came from the king tried to comfort him, and at last got him to go along back with him to Jerusalem. When David saw him, his heart melted; he could see that he was the son of his old and dear friend Jonathan. He went towards him, and Mephibosheth went down on his knees. And David bade him rise, and then told him that he would

restore him to his proper position in the kingdom as a descendant from Saul. And Mephibosheth then became a part of the household of David, and lived in splendor and in happiness at Jerusalem. My friends, the Lord waits to bring you from Lodebar; he wants to have you set at His own table and to be with him forever.

The next "Behold" is that "Behold!" used by John the Baptist when he cried there in the wilderness after he met Christ. His text became nothing else but "Behold!" At first it was "Repent! repent! repent!" But after he had personally seen the Lord, he said, "Behold the Lamb of God that taketh away the sin of the world." That was his cry. Will you not look at Him, then? Look at Him going from town to town, healing the sick, cleansing the unclean, restoring sight to the blind, casting out devils, and raising the dead. Yes, look at Him again hanging there between the two thieves, suffering for your sins that He had accepted, and which He has borne away. Power was given to Him on earth to save you, and He will save you if you let Him.

But there is another "Behold!" "Behold, now is the accepted time." Some men complain because I press that little word—"now." Well, would they not complain greatly, and with sufficient cause, if I said "next year" instead of "now?" Why, what a criticism there would be in New York if I should say, "Repent, repent, repent—next year." Supposing I said, "Oh! you must repent for your sins, but you need not do it this year; this is the centennial year; you needn't mind it this year, but you must repent next year." The newspapers would come out and say, "What queer thing is this that Mr. Moody is saying—repent next year?" I want to press the word "Behold! now is the accepted time." "Oh, well," men say, "that is all for effect." Well, my friends, it is for effect. I say amen to that. We preach for effect; we don't preach to put people to sleep. We have been saying, and we say at this time, "Repent now," because it is the only time that God has given you. You cannot turn back the wheels of time; you are speeding onward to eternity. Every minute that is gone is gone forever; you cannot recall it. And every minute that is in the future belongs to God; it don't belong to you or me. I can't say, "Repent next hour." I don't know how many may be here next hour. The door is open for you now, and by and by the door will be shut, and no man can open it. You can tell that

from your own experience. How many have heard the Gospel from this platform who are passed away within the few weeks we have been here and who are now in eternity! You have heard how death has been near to the choir, having taken the husband of one of our singers; three of the ushers have also gone, and how many of those who have attended here in the assembly have been snatched away I know not. Yet many have gone, and now they are gazing upon the face of the King in the New Jerusalem; they have plucked the fruit off of the Tree of Life; they are walking now by the great river that flows by the Throne. While I am preaching they are perchance looking over the battlements of Heaven to see if there is any one here among their friends who will repent, or if they prefer to pass through the dark valley of the shadow of death without God and without hope. No wonder that I press the little word "Now," when I see how many are neglecting the means of salvation from day to day, and are losing their chance of Heaven. "Behold! now is the accepted time." Thank God there are hundreds and thousands here to-night who will take it to their hearts, and who will lift up their souls to Christ.

Again, an inquirer said to me the other night, "Mr. Moody, I would like to be a Christian, but Christ seems so far from me." Listen. "Behold now, I stand at the door and knock." Thank God, He is not a great way from us. Jesus is in this house to-night. He is just as much here in this assembly as you and I are. May God open your eyes to see Him. He is not only here on this platform, but He is down there where you are. Hark! Does the heart throb? That is Christ knocking. Do you believe that you are a sinner? That is the work of the Holy Ghost. He convinces you of sin. Satan does not do it; that is not his work. He is at work to try to convince you that you may go on and sin as much as you like, and that there is plenty of time to repent hereafter. "Behold! I stand at the door and knock." Who will let Him in? Who will make room for Him to-night? Who will unlock the door and welcome Him into his heart to-night? Give Him a welcome and He will come in. Mark the word, "Behold! I stand at the door and knock." It is not an angel, or any messenger of Heaven; it is "I." Thank God for a gospel which brings Christ to the door of our hearts. He is nigh to you; He is close upon you. My friend, won't you let Him in?

Here is another "Behold!" "Behold, he prayeth." It was said in relation to the conversion of Saul, when he encountered the Lord on his way to Damascus. And as Saul then called upon Christ for His commands, so let every one here to-night ask, "Lord, what wilt Thou have me to do?" and you shall be taught His holy will. He will take you by the hand and guide your footsteps a.ight. Oh, make room for Him, my friends, in your heart to-night, and He will enter and bless you.

XV.

THE PHYSICAL SUFFERING OF CHRIST.

"Surely He hath borne our griefs, and carried our sorrows: yet did we esteem Him stricken, smitten of God and afflicted."

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."—ISAIAH, 53d chapter, 4th and 5th verses.

YOU will find my text this evening in the 53d chapter of Isaiah, 4th and 5th verses: "Surely He has borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

Five times that little word "our" is used—our sorrows, our griefs, our iniquities, our transgressions, and the chastisement of our peace—there is a substitute for you! I would like, if I could, to make that 53d chapter of Isaiah real. I would like, if I could this evening, to bring before this congregation, or to bring out this truth—what Christ has suffered for each one of us. We take up the Bible, we read the account of His crucifixion and death, how He suffered in agony, and we go away, lay the Bible down and think nothing more about it. I remember when the war was going on I would read about a great battle having been fought, where probably ten thousand men had been killed and wounded, and after reading the article I would lay the paper aside and forget all about it. At last I went into the army myself; I saw the dying men, I heard the groans of the wounded, I helped comfort the dying and bury the dead, I saw the scene in all its terrible realities. After I had been on the battle-field, I could not read an account of a battle without it making a profound impression upon me. I wish I could bring before you in living colors the sufferings and death of Christ. I do not believe there would be a dry eye here. I want to speak of His physical sufferings, for that I think we can get hold of. No man knows all that Christ suffered. Now, when a great man dies we are all

anxious to get his last words, and if it is a friend, how we treasure up that last word, how we tell it to his friends, and we never tire talking to our loved ones of how he made his departure from the world.

Now, let us visit Calvary; let us bring the scene down to this present age; let us bring it right down here into this world this evening; or let us go back in our imagination to the time of Christ's crucifixion; let us imagine we are living in the City of Jerusalem instead of New York; let us take just the last Thursday He was there before He was crucified. Let us just imagine we are walking up one of the streets of Jerusalem. You see a small body of men walking down the street; every one is running to see what the excitement is. As we get nearer we find that it is Jesus with His Apostles. We just walk down the street with them, and we see them stop and enter a very common-looking house. They go in and we enter also, and there we find Jesus sitting with the Apostles. You can see sorrow depicted upon His brow. His disciples see it but do not know what has caused His grief. We are told He was sorrowful unto death. As He was sitting there, He said to the twelve, "One of you shall this night betray me." Then each of them wondered if it was him of whom the Master spoke, and they said, "Is it I?" Then Judas, the traitor, said, "Is it I?" Jesus said it was. Christ said, "Judas, what thou doest do quickly." Then Judas got up and left the room. For three years he had been associated with the Son of God. For three years he had sat at the feet of Jesus. For three years he had heard those words of sympathy and love fall from His lips. For three years he had been one of the faithful twelve. He had seen Him perform His wonderful miracles. He had heard the parables as they fell from the lips of Jesus. For three years he had been a member of that little band. So he got up and went out into the night, the darkest night that this world ever saw. He goes out of that guest chamber. You can hear him as he goes down those steps, off into the darkness and the blackness of the night. Then he went to the Sanhedrim and he said, "I will make a bargain with you, I will sell Him cheap;" and there he betrayed his Master for thirty pieces of silver. That was a small amount. Men condemn Him, but how many are selling Him for less than that? How many will give Him up for less than that? There are men who will sell Him for a little pleasure, and women for two or three hours in a ball-room.

You can hear the money being counted. He puts it into his pocket. He says, "Give me a band of men and I will take you where He is." It was then that Christ said those beautiful words. It was on that night that He said, "Let not your hearts be troubled. I go to prepare a place for you; and if I go to prepare a place for you, I will come again, that where I am there may ye be also." Instead of the disciples trying to cheer Him, He is trying to cheer them. He takes Peter, James, and John off from the rest, and then He withdraws from them about a stone's throw. Then He prayed to the Father. He that knew no sin was to bear all our sins. He who was as spotless as the angels of heaven was to suffer for us. From this lone spot His earnest prayers ascended to heaven. And while He is praying the Apostles fall asleep, for their eyes are heavy. Peter, James, and John were heavy with sleep. When He gets up from prayer He looks into the distance. He sees the men who are hunting for Him. They are looking around through the olive trees for some one. He well knows who they are looking for. He went up to this band of men and said, "Whom seek ye?" And they said, "We seek Jesus of Nazareth." "Well," said Jesus, "I am He." There was something about that reply that terrified those men. They trembled and fell to the ground. Then at last Judas came up, and I don't know but he put his arms around His neck and kissed Him. When Judas had kissed Christ, the soldiers seized Him, for Judas had told the soldiers that when they saw him kiss a man that was Him. Those hands that had wrought so many wonderful miracles, those hands that had often been raised to bless the disciples, were bound. Then Peter takes his sword and cuts off the high priest's servant's ear. But Jesus healed the wound at once. He would not let the soldier suffer.

Then they take Him back to Jerusalem. He can see the soldiers and the populace mocking Him. When they take Him back they are summoned before the Sanhedrim. They lead Him before the Sanhedrim, and Annas is sent for. He is taken before Annas and Caiaphas; Christ is taken before the rulers of the Jews. There were seventy that belonged to that Sanhedrim. The law required that two witnesses must appear against a person on trial before he could be convicted. They secure false witnesses, who come in and swear falsely. Then the high priest asked Jesus what it was that those men witnessed against Him, but He said nothing. Then the high priest asked Him a second time and said, "Art Thou the Christ,

the Son of the Blessed?" Jesus answered, "I am, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest said, "What need we any further witnesses? Ye have heard the blasphemy from his own lips." And the verdict came forth, "He is guilty of death!" What a sentence! After a moment He was pronounced guilty of death. You can see one of these soldiers strike Him with the palm of his hand. Another spits in His face. Why, if I would spit in one of these people's faces you would be disgusted and get up and leave the hall. They not only struck Him, but they spit upon Him. They keep Him until morning. While they are keeping Him Peter is out in the Judgment Hall swearing that he never knew Him. They had all forsaken Him. Judas had already come back and thrown down the money which had been paid him for betraying innocent blood. He was about going out to hang himself.

About daylight they take Christ before Pilate. They are so eager for His blood that they cannot wait. By this time the city is filled with strangers from all parts of the country. They had heard that the Galilean prophet had been brought before the Sanhedrim, that they had condemned Him, and that He was to die the cruel death of the Cross, and all they had to do was to get Pilate's consent and they would then put Him out of the way. Pilate looked at Him and talked with Him, and then said, "I find no fault in this man." And they shouted, "Why, if you chastise this man and let Him go, you will do wrong; He is a Galilean." "Why," said Pilate, "is He a Galilean?" And they told Pilate that He was brought up at Nazareth. When he heard that, glad to get rid of the responsibility, Pilate says, "Then I will send Him to Herod." There are a great many Roman soldiers keeping back the crowds in the streets, the same as our police on some great day. You can see these soldiers going before the crowd that has Jesus clearing the streets. Herod was glad when Jesus was brought into his presence, for he hoped that He would perform some miracles to gratify his curiosity. We are told that Herod's men of war set Him at naught. They dressed Him up, took some cast-off clothing of one of their kings, perhaps, and said, "Hail, King of the Jews!" Then they came up and struck Him on the face. Oh! my friends, let us make this scene real to-day! He was bruised for our transgressions. He is your substitute and mediator.

After they had mocked Him they dressed Him up in His

own garments and brought Him before Pilate. You can see the crowd around the judgment hall. They are ready to put Him to death. Pilate wanted to chastise Christ and release Him, and then deliver a prisoner to them. And they cried, "Away with this man and release unto us Barabbas."

They opened the prison door and let the prisoner out. Then Pilate thought of a way to save Him. He remembered that it was a custom among the Jews that on a certain day one prisoner was to be released to them and go unpunished. So he said to the Jews, "Which of these two prisoners shall I release, Jesus or Barabbas?" And when the chief priest found out what was going on, he went through the crowd and asked that Barabbas might be released. The governor was disappointed, and when he put the question to the crowd, "Which shall I release unto you, Jesus or Barabbas?"—Jesus who raised the dead, or Barabbas who took the lives of men—whose hands were dripping with the blood of his fellow-men? No sooner was it put to the crowd, than they lifted up their voices shouting, "Barabbas, Barabbas!" Then he said, "What shall I do with Jesus?" And the cry rang through the streets, "Let Him be crucified!" But a few days before the crowd was crying, "Hosanna to the Son of David!" Then, when the governor heard it, he turned and wrung his hands, saying, "I am innocent of the blood of this just man."

Oh, until I came to read all about what Christ suffered, I never before realized what He had done for us. I never knew until I came to read all about the Roman custom of scourging what it meant by Christ being scourged for me. When I first read about that I threw myself on the floor and wept, and asked Him to forgive me for not having loved Him more. Let us imagine the scene where he is taken by the Roman soldiers to be scourged. The orders were to put forty stripes, one after another, upon his bared back. Sometimes it took fifteen minutes, and the man died in the process of being scourged. See Him stooping while the sins of the world are laid upon Him, and the whips come down upon His bare back, cutting clear through the skin and flesh to the bone. And, after they had scourged Him, instead of bringing oil and pouring it into the wounds, He who came to bind up the broken heart and pour oil into its wounds, instead of doing this they dressed Him up again, and some cruel wretch reached out to Him a crown of thorns, which was placed upon His brow. The queen of England wears a crown of gold, filled with diamonds and precious stones, worth $20,000,000; but

BUILDING THE WALL OF JERUSALEM.

when they came to crown the Prince of Heaven, they gave Him a crown of thorns and placed them upon His brow, and in His hand they put a stick for a sceptre.

Now you might have seen at one of the gates of the city a great crowd bursting through. What is coming? There are two thieves being brought for execution. Between the two thieves is the Son of God, walking through the streets of Jerusalem. And He carried a cross. You ladies wear small crosses made of gold and wood and stone around your necks; but the cross that the Son of God carried was a rude, heavy tree, made into a cross. I can imagine Him reeling and staggering under it. Undoubtedly He had lost so much blood that He was too faint to carry it, and before they got to the place it well nigh crushed Him to the earth. And then some stranger undertook to bear it along after Him. I can imagine the strong man carrying it along, and the crowd hooting, "Away with Him; away with Him"—a pestilent fellow, as they called Him. This was only nine o'clock in the morning. They arrived at Calvary a little before nine. Then they took up the Son of God and they laid Him out upon that cross. I can imagine them binding His wrists to the arms of the cross. And after they had got Him bound, up came a soldier with a hammer and nails and put one nail into the palm of His hand, and then came the hammer without mercy, driving it down through the bone and flesh and into the wood; and then into the other hand. And then they brought a long nail for His feet; and then the soldiers gathered round the cross and lifted it up, and the whole weight of the Son of God came upon those nails in His hands and feet. O, you young ladies, who say you see no beauty in Christ that you should desire to be like Him, come with me and take a look at those wounds, and remember that that crown of thorns was laid upon His brow by a mocking world. Look at Him as He hangs there, and at the people who pass by deriding Him. There are the two thieves that reviled Him, and the one that said, "Save us and save Thyself if thou beest the Son of God." But hark! At last there comes a cry from the cross. What is it? Is it a cry to the Lord to take Him down from the cross? No! It is "Father, forgive them, for they know not what they do." Was there ever such love as that? While they were crucifying Him He was lifting His heart to God in prayer. His heart seemed to be breaking for those sinners. How He wanted to take them in His arms! How He wanted to forgive them! At last He cried, "I thirst;" and instead of giving

Him a draught of water from the spring, they gave Him a draught of gall mixed with vinegar. There He hung! You can see those soldiers casting lots for his garments as they crowd around the foot of the cross. While they were casting lots the crowd would mock and deride Him and make all manner of sport of Him. He cried only, "Father, forgive them, for they know not what they do."

Right in the midst of the darkness and gloom there came a voice from one of those thieves. It flashed into His soul as he hung there, "This must be more than man; this must be the true Messiah!" He cried out, "Lord, remember me when Thou comest into Thy Kingdom!" We are anxious to get the last word or act of our dying friends. Here was the last act of Jesus. He snatched the thief from the jaws of death, saying, "This day shalt thou be with me in Paradise." And again He spoke. What was it? "It is finished," was His cry. Salvation was wrought out, atonement was made. His blood had been shed; His life had been given. Undoubtedly, if we had been there, we would have seen legions of devils hovering around the cross. And so the dark clouds of death and hell came surging up against the bosom of the Son of God, and He drove them back as you have seen the waves come gathering up and surging against the rock, and then receding and then returning. The billows were over Him. He was conquering death and Satan and the world in those last moments. He was treading the wine-press alone. At last He shouted from the cross, "It is finished." Perhaps no one who heard it knew what it meant. But the angels in Heaven knew; and I can imagine the bells of Heaven (if they do have bells there) ringing out and the angels singing, "The God-man is dead, and full restitution has opened the way back into Paradise, and all man has to do is to look and live." After He cried, "It is finished," He bowed His head, commended His spirit to God, and gave up the ghost. Do you tell me you see no reason why you should love such a Saviour? Would you rather be His enemy than His friend? Have you no desire to receive Him and become His? May God soften all our hard hearts to-day.

XVI.

SAUL.

"Nevertheless, the people refused to obey the voice of Samuel."—1st SAMUEL, 8th chapter, part of the 19th verse.

I FIND in this 19th verse of the 8th chapter of 1st Samuel: "Nevertheless, the people refused to obey the voice of Samuel"—or you might say the voice of God, for God is speaking through Samuel—"and they said, We will have a king over us." I want to call your attention to this disobedience and the consequence. For between four hundred and five hundred years God had been their king, and when they obeyed His voice and done what He told them to do, none of the nations were able to stand before them. They had never been degraded while they were walking in God's sight and obeying His voice, but now they got tired of God. They wanted to cast off His yoke. They wanted a king like the nations around them had, who might lead their armies and make them as imposing and splendid as the nations around them were. When God brought them into that land He told them they should not have chariots of iron, and should not be trusting in horsemen, and in great armies, but He would be their defence; He would be their shield; He would protect them, if they would only look to Him and trust Him. But no. They have their eyes on the nations around them, and they come to the old prophet Samuel, who has grown very old and is about to retire from office, and they said, "We want a king." And Samuel was very much displeased, heart-broken, and he took his trouble to the Lord, as we all of us ought always to do, and the Lord says: "Well, now, Samuel, it is not you that they have rejected, but Me. Don't take it so to heart, but protest solemnly against it. Tell them the consequences, and then, if they insist upon it, I will give them a king." He said this very often, as mothers deal with their children. They let them have something, that they know will bring them into sorrow, just to show them how much better it would have been for them if they had obeyed without a murmur; but then, there

are very few of us that can learn by other men's experiences and we want to try our own way, and God permits us just to show how much better it is to take God's way than our own.

Now, the Lord told Samuel He would send a man there whom he should anoint king; and it seems that a man in the tribe of Benjamin, by the name of Kish, lost his asses, and he sent one of his sons to hunt them up. Little did he know as he left home where he was going to. He hunted for the asses two or three days, but was unsuccessful; and as he came near Ramah his servant suggested that they should go up and see the seer or prophet, and he could tell them where to go. Now, the Lord had told Samuel the day before Saul came this was to be the man whom he should anoint to be Captain over Israel. What was Saul's surprise when the seer met him on the way, took him into his house, made him stay over night, and then took him up on the roof of his house and told him what the Lord was going to do with him. Saul seems to have been full of humility, for he told Samuel that he belonged to the smallest of the tribes of Israel, and did not think he was worthy; but God chose him, and the next morning when he left the town the prophet went with him to the outskirts of the town, and said to him, "Let your servant go on before you," and after he had passed on and gone out of sight, Samuel anointed Saul king, and then told him what would take place on his way home, and where he would find his animals. And it all came to pass as he had prophesied. Saul went home and went about his work as usual, taking care of his father's sheep; but one day a messenger came into the town in great haste bringing the startling tidings that the enemy had besieged the city, and the people had offered to surrender and become servants to the enemy if they would only just spare their lives; and the commander of the besieging army said he would grant the request on condition that he might tear out their right eyes, and the elders of Jabesh said, "Give us seven days and we will decide." If the inhabitants of the city could not get help within seven days, they would have to have their right eyes dug out. And the people lifted up their voices and wept. And Saul came in from the field, and when they told him the tidings, the Spirit of God came upon him, and he was greatly angered. And he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen;" and the fear of the Lord

came upon the people, and inside of three days Saul had three hundred and thirty thousand people, and in the night, about daylight, he moved upon the enemy, and fought them until midday with such vigor, that there were no two of them left together, and thus he routed the whole army and saved the city, and won his way to the hearts of the people.

You know there is nothing like success. He had been successful, and had already been proclaimed at Mizpeh king, for Samuel had brought the people up to Mizpeh, and they had cast lots, and it had fallen upon the tribe of Benjamin and upon the house of Kish. And now he had had a successful battle, and everything looked very bright and hopeful for him and his people. Why, when they raised the cry at Mizpeh, "God save the king!" it looked as if everything was going to be in their favor. Saul was a head and shoulders above all men in Mizpeh, and they said, "We have got a fine-looking king. No nation around us has got a man like him." He was a grand man to look at. Men like to walk by sight instead of by faith. They had got just the man, and they felt he was the one to meet the giants coming out against them, and they shouted for him, and the cry has been heard ever since in the earth, "God save the king." That was the first time that cry was ever heard, when they proclaimed Saul as king.

But now the trial comes. The next thing we hear is that the enemies are gathering again. After the defeat at Jabesh-Gilead they called together their armies and nations. There were thirty thousand chariots of iron and six thousand horsemen, and the rank and file were like the sands of the seashore—a great multitude. And the heart of Saul began to sink within him, and he waited at Gilgal for Samuel to come, and the army began to be discontented, and instead of looking to God and trusting Him—for He wanted them to put their trust in Him—Saul gets a little discouraged and breaks the law of God. The law of God was that no man should offer sacrifices but those that were appointed. Saul had no right to do it, but he took that position himself, and began to offer sacrifices, and his friend Samuel, than whom no man ever had a purer, truer friend, said to him, "You have done very foolishly. Now your kingdom is departed from you, and it shall not be maintained. You have disobeyed the voice of God." The old saying is, "Like priest, like people." The people would not obey the voice of God. Samuel deals faithfully with him and tells him the consequences. Saul cries, "My

army is leaving me and is becoming demoralized." And Samuel says, "You ought to obey God and let the consequences be what they will."

And now it came to pass that Jonathan, Saul's son, said to his armor-bearer, "Come, and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us, for He can save by many or by few." How the faith of Jonathan shines out here! He feels that with the help of the Lord he can save the whole army. Would to God we had a few Jonathans right here in New York! "Now," says he, "we will just go up there, and if they ask us to come right into camp, we will take it as a sign that God is with us. And if they say, Stand where you are, we will know the Lord is not with us." And when they had climbed up the steep rocks, the Philistines saw them and shouted, "Behold the Hebrews come out of their holes where they had hid themselves." And they said to Jonathan and his armor-bearer, "Come over to us." And Jonathan said, "God is with us; He has given us the land." And he and his armor-bearer went up and slew the people, and in that first slaughter were about twenty men within half an acre, and the people were frightened and trembled, and the watchmen of Saul beheld the multitude melting away like the snow upon a side hill, and Saul, who was afar off, began to inquire, "Who has gone out from us?" And they numbered the people, and found out that Jonathan and his armor-bearer were gone. Saul had given a rash order that no one should eat until he had destroyed his enemies, but Jonathan didn't know anything of this. After the slaughter, when all the people had joined in the rout of the Philistines—there are a great many men who are willing when the battle goes against our enemies to join in pursuit of them, and then, after the work is done, say, "Didn't we do a good work?" but they hide themselves away in the caves and holes, and dare not meet the enemy until some braver man has come to the front and done the work—after, I say, all the people had joined in the pursuit, they came to a wood, and there was honey upon the ground, but no one dared eat except Jonathan, who knew not of his father's order. It is decreed that poor Jonathan must be slain. He has been disobedient and must die. Because Saul had disobeyed the Lord he did not die, but because Jonathan had disobeyed his father he must die. But the army said, "We will not let him be put to death." And they took the matter out of the king's hands, and Jonathan was spared

But the Lord gives Saul another chance, and sends him to

destroy the Amalekites, and tells him through Samuel not to spare a single man, woman, child or beast. But Saul slew all of the Amalekites except the king and the best of the sheep and the oxen. And Samuel comes out and Saul says, "I have obeyed the Lord." He had a guilty conscience, and was afraid Samuel would reprove him. "Ah!" says the old prophet, "what is the meaning of these cattle that I hear lowing, these sheep that I hear bleating? Did not God tell you to destroy them?" Yes," says the guilty Saul, "but I saved the best of the cattle to sacrifice to the Lord." Is it sacrifice that the Lord wants or obedience? That is the spirit of the present day. People say, "Oh, I know it is not just exactly right, still a man must be sharp to get along;" and if they get money somewhat dishonestly, and afterwards endow colleges and build churches with it, they think it is good enough. They think the Lord will accept it if made dishonestly; that He will overlook it. Will He? See if He will. If we had not been disobedient, there would be no need of sacrifices.

Now Samuel says to Saul, "To obey is better than to sacrifice. What God wants is obedience, and you have disobeyed Him again. Now, just listen, and I will tell you what God told me this night. God told me He has taken the kingdom from you, and will give it to your neighbor, who is better than you are." And as Samuel turned to go away, Saul seized the mantle of Samuel, and it rent, and Samuel said to him, "Your kingdom has been rent from you as you have rent my mantle." And they separated, and never met after that. A sad parting, for a truer friend than Samuel no man ever had. Samuel wept over him as a father over his son, for he loved Saul. But Saul tried to have Samuel stay and honor him before the people, like many of the present day, who care for the applause of the world rather than the approval of God. But Samuel went back to Ramah and left him.

But now the enemy comes back again stronger than ever, thousands upon thousands, a great multitude, and the hour of battle comes on. There on that hill are the armies of the Philistines, and here on this are the thousands of Saul; and at last a giant warrior comes out from the camp of the Philistines and cries to Saul's army, "Just select one man to come out and fight me, and if he will overcome me we will all be your servants," and he defies them day after day, and there is not a man in all that camp that dare meet the giant of Gath. They were all frightened, and the king trembled from head to foot. As he came out in the morning I think I can see them looking

so startled, and saying, "Look! There he comes again." So he defies them again and again—"Show me a man that will dare to meet me." And so every morning, day after day, day after day, for forty days, he came out two or three times a day, and each army was afraid of the other, not daring to open fire. Just then up came a young stripling. (Some one has said he was the first delegate to the Christian Commission.) He had been sent up from the country round by his mother, to see how his brothers were getting on in the king's encampment. I suppose the mother made up some nice things for them to eat, some nice cakes, perhaps, and jelly. I can see him coming up; perhaps there was a servant along, and up they came on their asses. Just as they came into camp, out came the giant again, and defied them. The young man looks at him, and then asks: "What, what does that man say? Hark!" He hears the giant defy Israel, God's anointed, God's own people. His blood begins to tingle in his veins. He goes into camp and says to his brothers, "What does that mean? Why do not some of you go out to meet him?" "Why," they said, "you don't know much about fighting, or you would not talk of such a thing in that way." Said he, "I will go myself, then." "It's a nice thing for you to say you'll go. Why, one look at him will make you run faster than you ever ran in your life." They began to make sport of him, and mock him. He said, "If there is no one else to go, I will go." But they only mocked him. At last some one said to the king, "There is some one in camp who offers to go and meet the giant of Gath." And the king said, "Go bring him." And when the king saw David, his heart sunk within him at once. What could he do? He had not been used to using a sword. He did not know anything about it. The king said to him, "You are not able." He looked at David. He saw that he knew nothing of the use of weapons in battle. Said David, "I think I would like to meet him. A lion and a bear got into my father's fold one night, and I killed them both; and I believe that God will be able to deliver me from the giant as he did from the lion and the bear." Some one has said there were thousands of men in that camp who knew that God *could* use them, but David was the only one there who believed that God *would* use him. Said David, "Now I will go." So they took him and began to dress him for the fight. They began to put armor upon him, and a shield and a helmet. But in a few minutes it began to act upon him. He began to feel uncomfortable in it, and to twist himself and make wry faces, and at last he said, "I cannot

fight in this armor." He was like a little boy in his grandfather's overcoat. It did not fit him at all. He said, "I have not proved it. I have proved the God of Israel. I have not proved this armor." It was like the way of the world. A great many are anxious to work in Saul's armor. If he had gone out in this armor and conquered, they would have said it was Saul's armor that did it. Then he said, "Let me take my sling. I am used to that." "What!" they exclaimed, "a sling to meet the giant of Gath! Why, he has a helmet and a sword and a shield and an armor-bearer!" But David said, "Well, I will only take my sling." I can imagine how they made all manner of sport of him. But they were driven to extremes and must have some one, and so they let him go. Even his brothers must have thought he would surely be brought back dead.

So he went to the brook and he picked up five smooth stones out of the brook. Oh, my friends, God uses the weak thing, God uses the little thing! You and I would have wanted some good big rocks to have slung at him; but David got a few little smooth stones, and went to meet his enemy. The giant came out full of indignation and wrath, saying, "Am I to take the consent of this man to meet me?" David said to him, "You come with a helmet and a shield and an armor-bearer. I come in the name of the God of Israel." So if we come in the name of God will all giants fall. So he puts one hand behind him and raises the other right up and throws his sling, and the giant falls dead; and then he rushed right up to him and took his sword from him, and cut off his head, and with the sword and the giant's head in his hand, went forward toward the king. Then Saul called to his cheering army, "Make haste, rush upon them!" And it was not long before the whole camp of the Philistines were falling before their enemy.

So God used the man who was willing to be used. He used the man that had faith to believe that God would use him. But soon Saul began to grow jealous of David. It might have been that the fires of envy were kindled in Saul's soul by David's success immediately; but first Saul wanted to show him off, that he had a man among his subjects who could accomplish what David could. So immediately after their success, they began to be happy and to sing, and at first they never thought about jealousy. But soon the fire began to burn in Saul's pulses. He began to plan how he could put David to death, and get him out of the way. Oh what a

miserable enemy we all have in jealousy! How it does mar the work of salvation! It is one of the worst enemies of God and man. Well, three times God put Saul into the hands of David, once when he was asleep in the cave and David was left there in the cave; but he would not lift his hand against God's anointed. But at last he drove him off into the wilderness, and finally he drove him out of his kingdom, and he went off into a foreign land. Samuel also died, and they buried him at Ramah. We are not told that Saul was there at his funeral. The enemy at last came again, as soon as they got strength after their defeat. The news came to Saul that the Philistines were marching upon his country. He brought out his own army again, and we see them there at Gilboa. Saul's kingdom now is tottering. He is full of remorse and despair. God has left him; Samuel has died; David is gone. The noble Jonathan alone stands by him. At that last battle he had three hundred thousand men at Gilboa. Only a few years before he had three hundred men, who were enough then. Now, notwithstanding his three hundred thousand men, he is full of fear, and so are they. What are even three hundred thousand, full of fear and cowardice? The church has many who are full of fear and despondency, and they cannot work. God cannot use them.

Saul cannot keep the fight off any longer. God has left him. So he says to the two men near him, "Go, take me to some medium, some witch—the witch of Endor." And they took him off down to Endor. How are the mighty fallen! One who had had Samuel and David for his counsellors went to consult an old witch—an old medium! In the day when he took the advice of Samuel, he once had all these witches burned; but now he said, "Find me one." So he was led by some one away to Endor. He wanted Samuel brought before him. Yes, the time is coming when you who make light of the counsel of a loved friend, of a loved mother or a loved father—the time will come when you will cry, "Bring me my mother! Oh, that I could hear her counsel once more! Would that I had taken her advice!" That was the cry of Saul, "Would to God I had never left Samuel, would to God I had obeyed!" So he said to that medium, "Bring me up Samuel." But Samuel was buried sixty miles away. Some persons think that at that time Samuel was brought before him; but I do not believe God would permit an old witch to bring a man like Samuel anywhere. A man came to me some time ago and said, "I want to know if you would not like to

go to a place where I go, and see them materialize these spirits? If you go there you can see your father and shake hands with him." I said, No; that I would as soon put my hand in the fire. "In the last day shall come spirits, spirits from hell." I believe we are there to-day. I believe they would deceive the very elect if they could. Thank God we have the Holy Spirit for our guide and comforter. I never saw a man yet who believed in these things who was not an infidel, and who did not talk against the Bible. They come to see us and want to know if we want our departed ones brought up. Let our friends rest with Jesus. Let us not think they are sleeping in the grave. God permits them to see something that I do not see. They will not be terrified and alarmed by being brought back here. God undoubtedly spoke to Saul there and told him of his doom—that he would not live twenty-four hours; that the next night he too would be in the arms of death. Then they tried to get him to eat. He had not eaten anything for many hours. After they had coaxed him for some time, he sat down upon the witch's bed and ate. Think of Saul, a friend of Samuel, taking his last supper in such a miserable place! At last the king arose and said, "We must go back." See him as he climbs the mountain side of Gilboa. His hour has almost come; only a few more hours, and he will be in another world. Oh, that he had cried to God that night to save his soul. But he does not say one word. He can, perhaps, as he goes on, see the enemy's fires burning on yon mountain side, while he steals back to his army. At last the battle commences, and the enemy prevail. It is not long before the whole Israelitish army is routed. They are beaten. When Saul saw there was no hope of saving his crown and he must perish, fearing that his enemies would take him alive, and perhaps put him into some prison to die, he asked his armor-bearer to kill him; but the armor-bearer would not. He took his own sword and fell upon it and died. Let us learn a lesson from Saul. Let us obey God. "To obey God is better than sacrifice." It is obedience that God wants. You may ask, "What may I do to obey God?" You are just to believe on His Son and be saved. Will you obey Him to-day?

XVII.

WALKING WITH GOD.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again: when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."—1st PETER, 2d chapter, 21st, 22d and 23d verses.

MY subject this evening is walking with God. For six thousand years God has been trying to win men back into His company, that they might walk with Him. We would be saved from many a dark hour, if we were only willing to walk with God, if we would only just let Him take us by the hand and lead us through this dark world. He would not lead us into darkness; He would not lead us into trouble and sorrow; He would lead us into the light. He sent His Son down here to tell us how to walk. In the 1st epistle of Peter, 2d chapter, 21st, 22d and 23d verses, it says: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in His stead; but did no sin, neither was guile found in His mouth, and when He was reviled, reviled not again. When He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

What God wants is for us to follow in His footsteps. I have been told that there are some men out on the frontier, in the wilds of America, who in going through the Rocky Mountains will find an Indian trail where there is only one footprint, as if only one man had gone over the mountains; and I am told by those who know a good deal about these Indians, that the chief goes before, and all the rest of the tribe follow him and put their foot into his footsteps. That is what our Chief wants us to do. He has passed through the heavens and gone up on high, and wants us to follow. Whenever we are tempted, if we would just ask the question: "I wonder if Jesus would do it if He were here?" and be willing to take Him as our guide, what a help it would be! I am talking now to God's

people—to Christians; for no man would have any desire to walk with God until he is a Christian. You must be a subject of the Kingdom of God before you will have any desire to follow the King. Will you turn to the 26th chapter of Leviticus—"Ye shall keep My Sabbaths and reverence My sanctuary. I am the Lord; if ye walk in My statutes and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." And so He goes on and tells how He will bless them, and then again in the 12th verse: "And I will walk among you and will be your God, and ye shall be My people." If God is only walking with us, what power we have got! We have nothing to fear then. We have nothing to fear, literally nothing, because God with all His influence is walking with us. We can walk through into glory; that is what He has promised us we may do. But He gives us a warning in the same chapter and the 27th verse: "And if you will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." "I will walk contrary to you." What is it makes all the trouble in New York? Because men are walking contrary to God. All the trouble in this world comes from that. He says, "If you will keep my statutes I will walk with you." As long as God was walking with Israel, they had power and success; but they did not want Him; they cast Him out; they wanted a king like the nations round about. What is the result? How quickly they got into trouble, and God had to bring a deliverer, and send David. That has been the experience of men for thousands of years. The moment a man goes away from God and breaks away from His influence, he gets into trouble. I believe God has His hand upon this nation now, because they have walked contrary to Him. During the past few years how He has blessed this nation! (I am talking now of His own children.) How many of them have prospered abundantly! But they have not made good use of their prosperity, and God has taken it away from them. I do not think He has got through yet. The hand of God seems to be upon the nation, and He is working contrary to us now. Most of us cannot stand prosperity. The moment God begins to prosper us, we forget all about Him, and are carried away by the temptations of the world. In the 6th chapter of Jeremiah, 16th verse, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye

shall find rest for your souls." There is where you get rest, in the old path. Men want everything different from the old way; they want some new Bible; they want some new Tophet, some new church, something that will tickle their ears and tell them there is no God and no heaven and no hell. That is the trouble. They do not want the good old Gospel; they do not want the God of the Hebrews; they do not want the God of this Bible. Their cry is, "Give us some new Gospel; give us some new way."

Every generation for the last six thousand years has had its class of men that wanted some way besides God's way. He says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If you want to find people that have rest, you will see they have found it in the old way. No one ever found it in the "broad church," as some call it. But here they will not hearken. They say, "We will not hearken." What is the result? The foreign nations came and conquered them, and took their princes from them, and all their noblemen, and took them off to Babylon, and kept them seventy years in slavery, and they hung their harps on the willows, for they could not play in a foreign land. If you say, "We will not walk in the old way," then God will walk contrary to you.

It is one of the most astonishing things to me to see how people can go on, with their open Bible in their hands, and expect to gain anything by walking contrary to God. We do not gain anything by turning away from the God of our fathers. It is better to walk alone with God than to go with the whole world. The whole world has got to be punished if it goes contrary to God. Turning a moment into the New Testament, in Second Thessalonians, 3d chapter, 6th verse, I read, "Now we commend you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you." Then turn over to Second Corinthians, 6th chapter, and 14th verse, "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk

in them, and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now, if that is not clear, nothing is. We are then told what to do, and that if we are to keep company with God we have to be separate from the world. I do not know but it would be a good thing to stop preaching the gospel and go right to work and preach separation to the church until the church shall separate from the world. If we could only draw the line, and say wherein they shall be separate!

This idea that we have to be mingled with ungodly men and be yoked with them is contrary to the teachings of God. God says, "If you will separate from the world, I will walk with you and bless you." If some prophet would arise and raise a cry of separation, and impress it upon the people until we could get the Church of God separate from the world, it would be a great day for Christian people. "Be not unequally yoked." What does that mean? Some say that means matrimony. If a Christian man has a Christian wife, he says it means matrimony. If he has an unchristian wife, and wants to get away from her, he says it means matrimony. If a man who is a Christian wants to marry a woman who is not a Christian, he says it does not mean matrimony. A man came to me one day, after I had been preaching on this subject, in great trouble. He said, "I enjoyed that part of your lecture ever so much, but I don't believe it means secret societies; does it?" "Do you belong to one?" said I. "Yes," he said. And so people think it means what it says, unless it goes right home to them. I think we do not need any particular light thrown upon that passage; it is very clear. If God will walk with us, we have to be separate from unbelievers. If I am identified with ungodly persons, how is God going to walk with me? How can two walk together unless they be agreed? Walking means communion, fellowship. If you see two men walking together every day, coming up from business at night and going back down the avenue to business in the morning, we make up our minds that they agree with one another, and have fellowship together. If a man is walking all the time with unbelievers, it is pretty good proof that he is not walking with God. God says you must come out and be separate from the world. I believe it means matrimony. I do not believe a Christian man has a right to marry any unconverted woman.

I do not believe any woman has a right to marry any unconverted man. I imagine you will, many of you, go out of this building after you have heard this, and laugh about it and ridicule the whole idea. Nevertheless, here is the word of God for it. I never knew any one go against it that did not suffer for it. Let him that takes off the harness laugh, not him that puts it on. It is not for you, young people, that have not seen as much of life and the world as some others, to say that you can go right on and dispute this thing. You can see it is plain. There is not a mother here that would not feel badly to have a daughter marry a man that could not bear her, but would only make her wretched and abuse her. There is no father here who would not be made miserable by such a possibility. Do you suppose God does not feel it to have His sons and daughters marry an unregenerate and unconverted person that hated God, and would doubt Him and misrepresent Him and abuse Him? That is what the world is doing. You say "Yes, but I will have influence over this person if I marry him." Well, get influence over him before you marry him. You may say some Christians are already married to unbelievers. Well, you have passages of Scripture about that to tell you what to do. You are not then to be separated. If you are not already married, if you are not yoked, you had better take the advice given here in the Word of God. Do not be yoked up with unbelievers. Some of you say, perhaps, "If you take that ground, some people will leave the church." Well, of course; but a great many more will come who will be worth hundreds of such. Is it not a good deal better to have these false professors go back? We say go back, but that they could not do, because they have never really gone forward. It is the Church shaking off these pretenders that are hanging on to it. God says He will walk with us and adopt us as His children. I would rather have the smile of Heaven than the applause of the unconverted world. We have been trying too long to call upon the sons of Belial to help on the Church. We can get on without them. It will wake up the unconverted pretenders to feel that the Church can do without them. You say we need their money. We can get along well enough without it. God's people have money enough. God is rich. The cattle on a thousand hills are His. He can take care of us. He has money enough.

A man came to me some time ago in some trouble, because having formed a partnership some time before with two men

in business, he found his partners wanted him to do something that would compromise his Christian principles. He was greatly excited. I asked, "When did you form this partnership?" "Three years ago." "When did you become a Christian?" "Fifteen years ago." "Oh," said I, "there is the trouble. Why did you go and yoke yourself up with these unbelievers?" He said, "I thought I could make more money, and could give it to the Lord." That is the way with a good many; but the Lord can do without your money. Be right with God, and let the money take care of itself. I cannot, with an open Bible before me, see what right any child of God has to go and yoke himself up with unbelievers, in business, or in secret societies, or any other society. If you say it is to do good, you can do more good without them than you can possibly do by identifying yourself with them. Abraham had more influence over Sodom away up in heaven than Lot had there in Sodom. You say you must go into the world, and go to theatres and the opera, and be hand and glove with the world, in order to lift the world up, and get an influence over the world. I am sure that in the twenty-one years that I have been in the Church of God, it has been my experience that these worldly Christians never lifted up the world yet. Some one said, "You might as well try to make the ocean fresh by throwing a piece of fresh meat into it, as expect to help up the world by becoming a part of it."

We have been redeemed out of this world and transplanted into another world. We are children of the light; let us walk with children of the light, and not with children of darkness. I have noticed that when a Christian man goes into the world to get an influence over the world, and does as the world does, he suffers more than the world does. Oh, my friends, if you want power with God and man, be separate from the world! You say if you take that stand you will have to go alone! Well, you can go alone if you have God with you. Some one said, "If you take that course the whole world is against you." Well, then, be against the whole world. Stand alone with God, and God will bless you. Joseph in Egypt walking with God had more power than all the men in Egypt apart from Him. When they locked him into prison they had to lock the Almighty in with him. You may suffer in the sight of the world for a while; they may abuse you and say you are a Pharisee. Never mind. Know that you are right, and be able to look up and see God smiling upon you. Oh, that God's dear people may learn the sweet lesson of

separation! Be not unequally yoked with unbelievers. Come out from them. "I will be your God, and I will walk with you," says Jehovah. I believe in my soul that the reason why so few of us have power with God and with man is because we are so near the world, and we are so much like it. Oh! that the Spirit may show us what it is to be separate, to-day, that we may know what it is to have God walk with us!

In the 8th chapter of John it tells about a great many Christians that are groping in darkness, and I hear a great many persons say they feel just so. I will tell you the reason. You have got away from Christ. I contend that it is utterly impossible for any child of God to walk in the darkness who is following Him. Why? Because He is the Light of the World. If you just get near Him, you will have the light all around you. It is because people have got away from the light that they are groping in darkness. It is the privilege of every child of God to walk in an unclouded sun. If people would stop looking down at themselves, and would look up at Christ and keep looking at Him, they would have peace and light and joy all the while. That is where you get those things. There is no light in ourselves, or if there is, it is borrowed light that comes from God. Christ is the Light of the World. He says, "If any man follow me, he shall not walk in darkness; he shall have the light of life."

When I was a little boy I used to try and catch my own shadow. I don't know whether any of you have ever been so foolish as that or not. I could not see why the shadow always kept ahead of me. Once I happened to be racing with my face to the sun and I looked over my head and saw my shadow coming back of me, and it kept behind me all the way. It is the same with the Sun of Righteousness. Peace and joy will go with you while you go with your face toward Him.

Once I was trying to walk across the field after a fresh fall of snow. I would try and see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going I always walked crooked; but if I kept my eye on the mark ahead of me, and did not take it off, I could walk straight enough. So if Christians only kept their eyes on the mark—on Christ Jesus, and followed in his footsteps, not turning around to see what kind of a path they made—they would walk straighter. He is our model. If, instead of asking, Why can't I do this and that? Why can't I dance? Why can't I go to the theatre? Why can't I read *The New York Ledger?* I don't see why I cannot do it! Can you?

Then put it in this way, What is the use of it? "Will it make me a better Christian?" If it won't, then I won't do them. Instead of asking, What is the use? and Why can't I? ask if it will be for the honor and glory of Jesus, and if it won't, say, I won't do it.

I do not see that we can have any better example than Christ himself. Just consult the Word of God and see what Christ would do. You will find that God never makes a man do wrong. Who ever heard of a man backsliding who walked with God? God never backslides. If we are going to keep company with God we have got to walk. God does not stand still and does not run. You must grow in grace or else in worldliness. Enoch walked with God. He found the right way back there in that dim age. He was the most unpopular man in that time. If they had had him up for office I don't think he would have got to be even so much as constable. God and he agreed very well, so that at last God said to him, "Come up here and walk with Me." Old Dr. Bonner said, "Enoch started on a very long walk one way—he has not got back yet." It is sweet to walk with God. We walk the wilderness to-day and the promised land to-morrow. Oh, that we all could say, "Father, take my hand," and put our hands in His to-day. There is a difference between our having hold of God and His having hold of us. If God has hold of me, I cannot fall, can I? If the great God who created heaven and earth held us by the hand what have we to fear? When my little girl was about three or four years old her mother got her a new muff, and then she wanted to go right out and take a walk with that muff. She teased me to go out walking with her. I told her I was tired, but after a while I got up and went with her. I said, "Emma, you had better let me take hold of your hand." She said, "No, I want to put my hands in my muff like mamma does." She was as proud as a peacock with the muff, and went strutting down the street. So a great many people start out with the idea that they are saved and can get along without the Word of God, but they find they need to have God hold them all the time. My little girl went alone for a minute, and by-and-by down she went. When she got up she said, "Papa, I wish you would let me take hold of your little finger;" but I said, "If you do, when your feet go from under you, you will let go and go down." She insisted on having my little finger, so I gave it to her. Pretty soon her little feet slipped from under her, and down she went again. Then when she got up she said, "Papa, I wish you

would take my hand." So I took her little hand, and held it by the wrist. Her feet went out from under her a number of times after that, but she did not fall because I held her. Oh, my friends, let us learn the lesson to-day of separation from the world. Enoch walked with God and God saved him. Abraham walked with God and God became his friend. Let us to-day put our hands in His as a friend, and take hold and walk with Him.

XVIII.

LOVE.

A FEW weeks ago we had for our subject, Love. I did not say upon that occasion all I wanted to upon that subject, and to-day I would like to continue it. Some one has said that the fruit of the Spirit is all in one word—"love." It speaks in Galatians about love, the fruit of the Spirit being love, joy, peace, gentleness, long-suffering, meekness and temperance. The way this writer has put it—and I think it is very beautiful—is that joy is love exultant, peace is love in repose, and long-suffering is love enduring. It is all love, you see, and gentleness is love in society, and goodness is love in action, and faith is love on the battle-field, and meekness is love at school, and temperance is love in training. Now there are a great many that have got love and they hold the truth. I should have said they have got truth but they don't hold it in love, and they are very unsuccessful in working for God. They are very harsh and God cannot use them. Now let us hold the truth, but let us hold it in love. People will stand almost any kind of plain talk if you only do it in love. If you do it in harshness it bounds back and they won't receive it. So what we want is to have the truth and at the same time hold it in love.

Then there is another class of people in the world that have got the truth, but they love so much that they give up the truth because they are afraid it will hurt some one's feelings. That is wrong. We want the whole truth any way. We don't want to give it up, but hold it in love, and I believe one reason why people think God don't love them is because they have not this love. I met a lady in the inquiry-room to-day, and I could not convince her that God loved her, for she said if He did love her He would not treat her as He had. And I believe people are all the time measuring God with their own rule, as I said the other day, and we are not sincere in our love, and we very often profess something we don't really

possess. Very often we profess to have love for a person when we do not, and we think God is like us. Now God is just what He says He is, and He wants His children to be sincere in love; not to love just merely in word and in tongue, but to love in earnest. That is what God does. You ask me why God loves. You might as well ask me why the sun shines. It can't help shining, and neither can He help loving, because He is love Himself, and any one that says He is not love does not know anything about love himself. If we have got the true love of God shed abroad in our hearts we will show it in our life. We will not have to go up and down the earth proclaiming it. We will show it in everything we say or do.

There is a good deal of what you might call sham love. People profess to love you very much, when you find it is all on the surface. It is not heart love. Very often you are in a person's house, and the servant comes in and says such a person is in the front room, and she says, "Oh, dear, I am so sorry he has come, I can't bear the sight of him;" and she'll get right up and go into the other room, and say, "Why, how do you do? I am very glad to see you!" [Laughter.] There is a good deal of that sort of thing in the world. I remember, too, I was talking with a man one day, and an acquaintance of his came in, and he jumped up at once and shook him by the hand—why, I thought he was going to shake his hand out of joint, he shook so hard—and he seemed to be so glad to see him, and wanted him to stay, but the man was in a great hurry, and could not stay, and he coaxed and urged him to stay, but the man said no, he would come another time; and after that man went out my companion turned to me and said, "Well, he is an awful bore, and I am glad he's gone." Well, I began to feel that I was a bore, too, and I got out as quick as I could. [Laughter.] That is not real love. That is love with the tongue while the heart is not true. Now, let us not love in word and in tongue, but in deed and in truth. That is the kind of love God gives us, and He wants the same in return.

Now there is another side to this truth. A man was talking to me out here the other day that he didn't believe there was any love at all; that Christians professed to have love, but he didn't believe men could have two coats, and I think he reflected on me, because I had on my overcoat at the time, and he hadn't got any. I looked at him and said: "Suppose I should give you one of my coats, you would drink it up before sundown. I love you too much to give you my coat and

have you drink it up." A good many people are complaining now that Christians don't have the love they ought to have, but I tell you it is no sign of want of love that we don't love the lazy man. I have no sympathy with those men that are just begging twelve months of the year. It would be a good thing, I believe, to have them die off. They are of no good. I admit there are some that are not real, and sincere, and true, but there are many that would give the last penny they had to help a man who really needed help. But there are a good many sham cases—men that won't work, and the moment they get a penny they spend it in drink. To such men it is no charity to give. A man that won't work should be made to work. I believe there is a great deal more hope of a drunkard, or a murderer, or a gambler, than there is of a lazy man. I never heard of a lazy man being converted yet, though I remember talking once with a minister in the backwoods of Iowa about lazy men. He was all discouraged in his efforts to convert lazy men, and I said to him, "Did you ever know of a lazy man to be converted?" "Yes," said he, "I knew of one, but he was so lazy he did not stay converted but about six weeks." And that is as near as I ever heard of a lazy man being converted; and if there are any here to-day saying they don't love us because we don't give them any money, I say we love them too well. We don't give to them because it is ruin.

Some years ago I picked up several children in Chicago, and thought I would clothe and feed them, and I took special interest in those boys to see what I could make of them. I don't think it was thirty days before the clothes had all gone to whiskey and the fathers had drank it all up. One day I met one of the little boys for whom I had bought a pair of boots only the day before. There was a snow-storm coming up and he was barefooted. "Mike," says I, "how's this? Where are your shoes?" "Father and mother took them away," said he. There is a good deal that we think is charity that is really doing a great deal of mischief; and the people must not think because we don't give them money to aid them in their poverty that we don't love them, for the money would go into their pockets to get whiskey with. It is no sign that we are all hypocrites and insincere in our love that we don't give money. I believe if the prodigal son could have got all the money he wanted in that foreign country he would never have come home, and it was a good thing for him that he did get hard up and had to live on the husks that the swine ate. And

it is a good thing that people should suffer. If they get a good living without work, they will never work. We can never make anything of them. God has decreed that man shall earn his bread by the sweat of his brow, and not live on other people.

But I am getting away from the subject. I only wanted to touch upon this subject because a good many are complaining that Christian people don't help them. I have sometimes fifteen or twenty letters a day, coming from Kansas and Europe even, asking us to take up a collection. They say: "Here is a poor woman. Just get the people to give a penny apiece." Suppose we began doing that sort of thing. We should have to have somebody to look up this man or this woman and find if they are worthy. If we took up one collection, we would have to take up five hundred. I never found a person true to Christ but what the Lord would take care of them. I think it is a good thing for people to suffer a little until they come back to God. They will find that God will take care of them that love Him. A great many say, "Oh, I love God." It is easy enough to say this, but if you do love God He knows about it, be assured. He knows how much you love Him. You may deceive your neighbors, and think you love God, and assume a good deal of love, when there is really no love in your heart. Now it says in Corinthians viii. 3: "But if any man love God, the same is known of Him." God is looking from Heaven down into this world just to find that one man. God knows where he lives, the number of his house, and the name of the street he lives in. In fact, He has the very hairs of your head numbered, and He will take good care of you. He will not let any of His own children come to want. He will not let any of those who come to want suffer. He will provide for their wants if they are only sincere, but He don't want any sham work. When the Lord was here He was all the time stripping those Pharisees of their miserable self-righteousness. They professed great love for Him while their hearts were far from God. Let us not profess to love God with our tongue and lips, while our lives are far from it.

Another class say, "I don't know whether I love God or not. I am really anxious to know whether or not I love God." Now, if you are really anxious it won't take you long to find out. You cannot love God and the world at the same time, because they abhor each other. They are at enmity, always have been, and always will be. It is the world that

crucified God's Son; it was the world that put God's Son to death. Therefore, if we love the world, it is a pretty good evidence that the love of the Father is not in us. We may say our prayers and go through some religious performances, but our hearts are not right with God, because we cannot love God and the world at the same time. We have got to get the world under our feet, and the love of God must be first in our hearts, or else we have not got the love of God. The command we have is that he who loveth God loveth his brother also. Now, if we have got our heart full of enmity and jealousy and malice toward any of God's children, it is a sure sign that the love of God is not in our hearts. To love a man that loves me—that don't require any goodness; the greatest infidel can do that; but to love a man that reviles me and lies about me and slanders me—that takes the grace of God. I may not associate with him, but I may love him. I may hate the sin, but love the sinner. And that is one of the tests by which to find out whether you have love in your heart. The first impulse of the young convert is to love every one, and to do all the good he can, and that is the sign that a man has been born from above, born of God, and that he has got real love in his heart; and these tests God gives us that we may know. The question is, Do you love the world? Had you rather go to theatre than to prayer-meeting? Had you rather go to a dance than to commune with the godly? If so it is, then it is a good sign that you have not been converted and not born of God. That is a good test. People want to know whether they love God or not; let them turn to that test and they will find out. If your heart is set on the world and you had rather not be with God's people, it is a sure sign that you have not been born of God.

Well, there is another class of people who say, "I don't see if God really loves me and I love Him, why I am called upon to have so many afflictions and troubles." Just turn a moment to the 8th chapter of Romans, the 28th verse: "And we know that all things work together for good to them that love God, to them that are called according to His promise." It is not in a few things, not a part of them, but *all* work together for good. Give a man constant prosperity and how quick he turns away from God, and so it is a little trouble here, and a little reverse here, and some prosperity there, and taken all together it is the very thing we need.

If you just take your Bibles you will find that God loves you. There is no one in this wide world, sinner, that loves you as God

loves you. You may think your father loves you, or your mother loves you, or a brother or a sister, but let me tell you, you can multiply it by ten thousand times ten thousand before it can equal God's love. "While we were yet sinners, Christ died for us." Can you have greater proof of God's love and Christ's love? "Greater love hath no man than this, that a man lay down his life for his friends." Christ laid down His life for His enemies. Ah, my friends, it will take all eternity for us to find out the height and breadth and length and depth of God's love. I am told that when that Roman Catholic Archbishop in Paris was thrust into prison during the last war, there was a window in the door of his cell in the shape of a cross. He took his pencil and at the top and bottom marked the height and length and depth, and at each end of the arm the length and breadth. Ah, that Catholic bishop had been to Calvary. He could realize the breadth and length and depth and height of God's love, and that Christ gave Himself up freely for us all.

How a man with an open Bible can say that God don't love him is more than I can understand. But the devil is deceitful and puts that into their heads. Let me beg you, beg you, go to Calvary and there you may, just for a moment, catch a glimpse of God's love. There was a man came from Europe to this country a year or two ago, and he became dissatisfied and went to Cuba in 1867, when they had that great civil war there. Finally, he was arrested for a spy, court-martialled, and condemned to be shot. He sent for the American consul, and the English consul, and went on to prove to them that he was no spy. These two men were thoroughly convinced that the man was no spy, and they went to one of the Spanish officers and said, "This man you have condemned to be shot is an innocent man." "Well," the Spanish officer says, "the man has been legally tried by our laws and condemned, and the law must take its course, and the man must die." And the next morning the man was led out; the grave was already dug for him, and the black cap was put on him, and the soldiers were there ready to receive the order, "fire," and in a few moments the man would be shot, and be put in the grave, and covered up, when who should rise up but the American consul, who took the American flag and wrapped it around him, and the English consul took the English flag and wrapped it around him, and they said to those soldiers, "Fire on those flags if you dare!" Not a man dared; there were two great governments behind those flags. And so God says,

"Come under my banner, come under the banner of love, come under the banner of heaven." God will take good care of all that come under His banner. Oh, my friends, come under the banner of heaven to-night. This banner is a banner of love. May it float over every soul here, is the prayer of my heart. God don't will the death of any who will come under His banner of love. It is pure love, and sinner, may the love of God bring you into the fold is the prayer of my heart. I read once of a young man who left his father, and at last that father died, and the boy came to the funeral, and there was not a tear that flowed over his cheeks during all the funeral. He saw that father laid down into the grave, and he did not shed a tear. When they came to break the will, and the boy heard that the father had dealt kindly with him, and had given him some property, he began to shed tears. When that boy heard his father's will read, his heart was broken, and he came to his father's God. Oh, sinner, if you want to find out God's love, take this last will and testament of Jesus Christ. He showed His love by going to Calvary; He showed His love by His death agony there. He loves you with an everlasting love; He don't want you to perish. O, may you love Him in return.

XIX.

CHRIST AS A DELIVERER.

"Shall the prey be taken from the mighty, or the lawful captive delivered?

"But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."—ISAIAH, 49th chapter, 24th and 25th verses.

I WANT to call your attention to a verse which you will find in the 49th chapter of the prophecy of Isaiah, 24th and 25th verses, "Shall the prey be taken from the mighty or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." I want to talk about Christ as a deliverer. Now this whole audience could be divided into two classes of people—those bound by Satan, and those that have had the fetters snapped and are free in the sight of Jesus. Only two classes. We are all under the power either of Satan or Christ. We are led on by an unseen power that we have not strength to resist, or else we are led on by the loving Son of God. Now Satan rules all men that are in his kingdom. Some he rules through lust, some he rules through covetousness, some he rules through appetite, some he rules by their temper; but he rules them. And no one will ever seek to be delivered until they get their eyes open and see that they have been taken captive. The trouble with the Jews was that they did not know they were captive. They said, "We are the seed of Abraham. We never have been bound to any one. We never have been slaves to any one. We are free." But Christ went on and told them it was only the truth that could make them free.

There is no liberty in the service of Satan. Now, if you really don't believe it, I will tell you how you can try it and test it yourself. Just see if you can break off from your sin, and see if it has not got the mastery over you. "You are a servant of sin." You have not the power to break away from

sin and deliver yourself. How many have tried and tried and failed? I never knew any one to come to Christ in my life until they had tried every other way to deliver themselves, and at last they woke up to the fact that it was utterly impossible for them to deliver themselves, and then they were willing to let Christ deliver them.

Now, I just want to call your attention to slavery. I don't know as there is any better illustration than what we had in our own country a few years ago. Not that I want to bring that up to disturb any one's feelings. I think, if I know my own heart, I love the South as well as I do the North, but then I am going all around the world for illustrations. I can very often make people see things by illustrating them when I cannot in any other way, and it is no feeling that I have about the South that causes me to bring up these illustrations. We must all know something about slavery. Perhaps our children won't know as much as we do about it, but if you have not been South, or were not South during slavery, you have read about it, and you know that when a man was a slave all his children were born in slavery. They were born slaves. And so, when Adam fell in sin, when he sold himself out, he sold out all his posterity with him, and we were therefore all born slaves.

We have all been taken captive; not only that, we read we are lawful captives. That is what the Scripture calls it, and now the question is asked, Shall the lawful captive be delivered? "I will contend with him that contendeth with thee, and the lawful captive shall be delivered." And that is just what Christ came into the world to do—to deliver the captive. Now that is one part of the gospel, that Christ came to deliver the captive. In that beautiful verse I have quoted so often since I have been here, and I will never get tired of it—the 4th chapter of Luke, 18th verse—it says, "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor: he has sent me to heal the broken-hearted, to proclaim liberty to the captive."

It was my privilege to go into Richmond with General Grant's army. Now just let us picture a scene. There are a thousand poor captives, and they are lawful captives, prisoners in Libby Prison. Talk to some of them that have been there for months and hear them tell their story. I have wept for hours to hear them tell how they suffered, and how they could not hear from their homes and their loved ones for long intervals, and how sometimes they would get messages that their loved ones would

die, and they could not get home to be with them in their dying hours. Let us, for illustration, picture a scene. One beautiful day in the spring they are there in the prison. All news has been kept from them. They have not heard what has been going on around Richmond, and I can imagine one says one day, "Ah, boys, listen! I hear a band of music, and it sounds as if they were playing the old battle-cry of the Republic. It sounds as if they were playing 'The star-spangled banner! long may it wave o'er the land of the free and the home of the brave!'" And the hearts of the poor fellows begin to leap for joy. "I believe Richmond is taken. I believe they are coming to deliver us," and every man in that prison is full of joy, and by-and-by the sound comes nearer, and they see it is so. It is the Union army! Next the doors of the prison are unlocked; they fly wide open, and those thousand men are set free. Wasn't that good news to them? Could there have been any better news? They are out of prison, out of bondage, delivered! They can go to their wives, their children, and their homes now. Ah, my friends, you could not find happier men than those that were liberated at that time, and that is just the Gospel. Christ came to proclaim liberty to the captive. Every man has been taken captive by Satan, and Christ has come to snap his bonds.

Another thing that occurred at Richmond. We had been there but a few hours before I heard that the colored people were going to have a jubilee-meeting down in the great African church that night, and I thought to myself, although I am a white man, I will get in there somehow. I had a hard fight to get in, but I did succeed at last. It was probably the largest church in the South. There were supposed to be three or four thousand black people there, and they had some chaplains of our Northern regiments for their orators on the occasion. Talk about eloquence. I never heard better. It seemed as if they were raised for the occasion. I remember one of them, as he stood there on the platform, pointed down to the mothers and said: "Mothers, you rejoice to-day that you are forever free, all your posterity is free, that little child has been taken from your bosom and sold off to some distant State for the last time." And some of those women shouted right out in meeting, "Glory to God!" They could not keep the good news to themselves. They believed they were delivered. They believed the good news. Then this man turned to the young men and said: "Young men, rejoice to-day. It is a day of jubilee, a day of glad-tidings. We come to proclaim to you

that you are free. You have heard the crack of the slave-trader's whip for the last time." And they shouted and clapped their hands and said, "Glory to God!" Then he turned to the young ladies and said: "Rejoice to-day! you have been on the auction-block and sold to captivity for the last time." And then the young maidens clapped their hands and shouted for joy. It was a jubilee. What made them so glad? They believed they were liberated, and that is what made them so joyful. People want to know why Christians are so joyful. It is because they have been delivered from Satan. Some of these slaves had good masters, and slavery was not hard for them, but some of them had unkind and cruel masters; but I will tell you no slave in all the Southern States ever had so mean a master as you have, and you have more reason to rejoice that Christ has come to set you free than any prisoner in our Southern States, and every one of you ought to rejoice here to-day that you bear the good news that Christ has come to proclaim liberty to the captive, to recover sight to the blind, to set at liberty those that are bound. Jesus has come to open the prison doors and let out the captive, and what you want is to just believe it.

But there are some here that are still stumbling over that doctrine of election. Within the last twenty-four hours I have met two more. They don't know what liberty to them means. Well, there was a story told me while I was in Philadelphia by Captain Trumbull. He said when he was in Libby Prison the news came that his wife was in Washington, and his little child was dying; and the next news that came was that his child was dead, and the mother remained in Washington in hopes that her husband could come with her and take that child off to New England and bury it; but that was the last he heard. One day the news came into the prison that there was a boat up from City Point, and there were over nine hundred men in the prison rejoicing at once. They expected to get good news. Then came the news that there was only one man in that whole number that was to be let go, and they all began to say, "Who is it?" It was some one who had some influential friend at Washington that had persuaded the government to take an interest in him and get him out. The whole prison was excited. At last an officer came and shouted at the top of his voice, "Henry Clay Trumbull!" The chaplain told me his name never sounded so sweet to him as it did that day. That was *election*, but you can't find any Henry Clay Trumbull in the Bible. There is

no special case in the Bible. God's proclamations are to all sinners. Everybody can get out of prison that wants to. The trouble is they don't want to go. They had rather be captives to some darling sin like lust, appetite, covetousness, than to be liberated. You need not be stumbling over election. The proclamation is, "Whosoever will, let him come and drink of the water of life freely."

Miss Smiley said that after the war, when she went down South, she was in a hotel, and the room she was to occupy was so dirty that she said to the old colored woman that had charge of the room, "Auntie, you know I cannot live in such dirt as this, and you know, now, that we Northern people set you colored people free. I am from the North, and I want you to show your love for the North by cleaning up this room." She then went away for a short time, and when she came back in about half an hour the room looked as if a half a day's work had been spent on it. And the old colored woman came up to her and said: "There! now be's I free or beant I?" "Why, what makes you ask that question?" said the lady. "Oh," says she, "my old massa says I beant free at all, no one has a right to make me free at all, and he hasn't given me my freedom; and when I go out and see the colored people, they tell me I am free, and now be's I free or beant I?" And there the poor colored woman had been free for months, and didn't know it. That is what the devil is doing with a great many. They are free, and don't know it. Now, perhaps the colored woman could not read the proclamation, and find out. If you cannot read it, you can get some of your friends to read it. The truth shall make you free. The truth shall snap every fetter, set at liberty every captive here to-day.

You can be free this day and this hour if you will. The only way is to believe the proclamation, and then you may go free. He came to deliver you, and he will deliver every man and woman in this audience that wants to be delivered. At the noon meeting to-day did you hear that man speak who had been a victim to opium for long years? He had himself tried to conquer it; he had also tried four or five physicians, and spent all his money and lost his character and his reputation, and his friends. His own children turned against him at last. But the hour that he came to Christ and tried Him, Christ snapped his fetters; Christ delivered him, and to-day he is rejoicing in a Saviour's love. Every Friday, at the temperance meeting, you can hear them tell how the Lord has

set them free. Perhaps a good many of you will say, "I am no opium eater; I am a lady of refinement and culture." "I am a young man of moral standing; I am not as bad as an opium eater." Don't you flatter yourselves; you may be a good deal worse. Let us imagine how it may be. There is a boy six years old; his mother died to-day. His father is a drunkard. Then the little fellow lives neglected. He hears around him nothing but cursing and blasphemy. He has no mother to watch over him, no mother to care for him, and pray with him, and govern and instruct him. He is neglected and never sent to school. His school is, as you might say, the devil's school of the streets of New York. There he learns everything bad. He grows up to know everything that is bad. I know when he becomes a young man he will swear, he will get drunk, he may eat opium. It may be that you have had a godly mother to pray for you and with you. She has guarded you and educated you. You have had, besides, a godly minister to instruct you, and you have heard sermon after sermon. All the years of your life you have heard of the Son of God, and you have rejected Him. I say, then, that you are worse. Do not let any one think you are not as bad as some who have lived as that poor boy did who grew up to be a drunkard. The drunkard is to be pitied rather than condemned. This man who ate opium—the doctor gave it to him when he was ill, and he became a slave to it before he knew it. Some people inherit such things, even without knowing it. Well, when you have, you cannot find a better friend than Jesus Christ. Go to Him, and He will deliver you. He came to proclaim liberty to the captive. There is not a man or woman here to-day but is a poor captive. All you have to do is to believe the proclamation which is in this Bible.

Once the Emperor of Russia had a plan by which he was to liberate the serfs of that country. There were 40,000,000 of them. Of some of them, their whole time was sold; of others, only a part. The Emperor called around him his Council, and wanted to have them to devise some way to set the slaves at liberty. After they had conferred about it for six months, one night the Council sent in their decision, sealed, that they thought it was not expedient. The Emperor went down to the Greek Church that night and partook of the Lord's Supper, and he set his house in order, and the next morning you could hear the tramp of soldiers in the streets of St. Petersburgh. The Emperor summoned his guard, and

before noon 65,000 men were surrounding that palace. Just at midnight there came out a proclamation that every slave in Russia was forever set free. The proclamation had gone forth, and all the slaves of the realm believed it. They have been free ever since. Suppose they had not believed it? They never then would have got the benefit of it. If one man can liberate 40,000,000, has not God got the power to liberate every captive in New York? If there is a poor slave here, if there is a child of earth here to-day who wants to be liberated, I have come to show He came to bring liberty to the captive. If you will come to Jesus Christ just as you are, black as you may be with sin, He will cleanse you of sin; He will free you, and make you heir to His salvation, if you will only accept it as a gift.

When Wilberforce was trying to get a bill through Parliament to liberate all the slaves under the British flag, away off in the islands subject to the British flag, there was great excitement. They were anxious to get their liberty. When they were expecting the vessel which would bring the news that the bill had failed or succeeded, thousands of people went down to the shore to get the first news. The captain of the coming vessel knew how anxious they were to get it. As soon as the vessel was in sight, and he saw the multitude on the shore watching for him, he shouted the words, "Free! free! free!" and they all took up the cry, and it spread through the island.

Oh, my friends, we came here to-day to proclaim the Gospel trumpet, "Free, free!" You will never know what liberty is until you know Christ. This very hour you can be free if you want to be. We come to proclaim the Gospel of freedom here to-day. Once in a town in England, just before I went there, they had a very dark Sabbath. The whole city seemed to be moved, and everybody talked about it. There was a man there in prison that had been condemned to die. He was to be executed on Monday. They had tried to get the Governor to pardon him and had failed, so he was to be executed the next day. The black flag waved over that prison all day on that Sabbath. Ministers preached about it, and held the man up as a warning. It seemed that a dark cloud hung over the city all day. Sunday night the poor condemned man could not sleep. He was greatly agitated and excited. The next day he was to be led out to execution. He was to be hung the next morning. About midnight he heard the footsteps of a man coming to his cell. The poor man trembled, and at

last there came the governor of the prison, bringing a despatch from the Queen pardoning the man! O, they said, what joy there was in that cell, what joy there was in that man's heart when deliverance came. I have come to bring you a proclamation of deliverance. You are slaves. Sentence is out against you. You are already condemned, and waiting for the execution. I have come to tell you of One who will set you free, if you will believe Him.

If you will believe on the Lord Jesus Christ now, you are free; if not, you are condemned for all eternity. If you will accept salvation as a gift, it is yours. Here is a man who has a bad temper. Don't you want to gain the victory over that? Christ will give it to you. Some men say they cannot help swearing. Well, let Jesus keep you from it. Here is a man with a strong appetite for liquor; Christ will help you conquer it. He is a Deliverer as well as a Saviour. The trouble is, people do not know that Christ is a Deliverer. They forget that the Son of God came to keep you from sin as well as to forgive it. You say, "I am afraid I cannot hold out." Well, Christ will hold out for you. There is no mountain that He will not climb with you if you will; He will deliver you from your besetting sin. There is no sin in the whole catalogue of sins you can name but Christ will deliver you from it perfectly. When Christ was on earth there was a woman in the temple who was bowed almost to the ground with sin. Satan had bound her for eighteen years; but after all these years of bondage Christ delivered her. He spoke one word and she was free. She got up and walked home. How astonished those must have been at home to see her walking in.

Look at the children of Israel going through the Red Sea. There was Pharaoh with his hosts pressing upon them; the Red Sea was before them. What was going to become of them! They had heard of God as a Saviour, but now they were to know Him as a Deliverer. Mountains were on the right side and on the left. If they went forward it was death. Just at this critical time there came a voice from Heaven, "Moses! say to the children of Israel that they go forward." And the moment they started the Red Sea was separated, and God delivered them. He took them through the Red Sea. He will deliver you if you will let Him. It is a glorious Gospel, and I like to preach it, of a Saviour who will deliver us from all sin. You may have a treacherous nature; He can deliver you. You may have a mean and deceitful heart, as most of

us have; Christ can deliver you. We must look to Him and Him alone. Our cry must be but to Him, "O Lord Jesus, deliver me and set me free to-day." There is a Deliverer here to-day who wants to set you free.

When Pollock (that good man) was Governor of Pennsylvania, a man in one of the counties was condemned to death for murder. His friends tried to get him pardoned. The Governor said the man must die. Before the man was executed the Governor asked the warden of the prison to let him see the man who was to be executed, so he went to see the man in his cell. He told the warden not to tell the man who he, the Governor, was. He went and talked to the man about his soul. He told the man that though he had been condemned to die God would save his soul; and he prayed with the man and commended him to the God of salvation. After he had left him the warden of the jail told the man that his visitor was the Governor. He exclaimed in sorrow, "O, why, why did you not tell me? I would have prayed to him for pardon. I would have asked him for mercy."

My friends, there is one greater than the Governor here to-day. He wants to deliver you. He will save you from all your sins. Do you want to be delivered? Do not say no one ever told you the way. He will bring you out of the prison. He will bring you out of bondage. He will put a new song into your mouth if you will let Him. Let us pray that the captive may go free.

XX.

THE ARK AND THE DELUGE.

"And the Lord said unto Noah, 'Come thou and all thy house into the ark.'" GENESIS, 7th chapter, part of the 1st verse.

YOU will find my text this evening in the first verse of the 7th chapter of Genesis: "And the Lord said unto Noah, 'Come thou and all thy house into the ark.'" I would like to have you ask yourselves the question now before I go on any further—just ask yourselves this question, "Am I in the ark?" and if you cannot answer the question, if you are not able to say you are in the ark, won't you just lift up your hearts in prayer if you never prayed before, and ask the Lord to give you light on the question to-day? Now if these questions are true, and so far as I am concerned, I have no doubt about it, it is an awful thing for a man or woman to die outside of the ark.

One hundred and twenty years before, God had come to Noah and told him to build this ark that He now called him into. It was a great building. It was no small thing for those days. If you should put it into one story and one floor it would have been 1500 feet long and 240 feet wide. This room is about 200 feet wide, and the ark was seven times as long as this building and a good deal wider. The room would have been about sixteen feet high. Some infidels and skeptics have tried to make out that the ark was not large enough, but there is no trouble about that. Undoubtedly in those days they thought it was too large, and I can imagine that they complained of Noah for building such a large ark when there was nobody who agreed with him, and none to go into the ark but his own family. He certainly did not confer with flesh and blood or he would never have undertaken to build that ark. The people jeered and scoffed at him while he was building it. They made a great deal of sport of him. I can imagine how they ridiculed him, and if they had had insane asylums I have no doubt they would have had him in one of them.

They laughed at him for spending all his time and money in preparing the ark. All classes made sport of him.

But Noah in the face of all obstacles still goes on with the work which has been assigned him. I can imagine that after 100 years have rolled away the people become more skeptical. They will have nothing to do with it; they laugh and mock and say, "We don't believe there is any danger," or "There is no sign of a flood. The light shines the same; the sun is as bright as it has been the last thousand years. It is a very strange thing if this world is to be destroyed, for we are getting on so well and are so prosperous." And so they went on scoffing, drinking, marrying and giving in marriage, as the Lord tells us. Some people say that their consciences were not touched and awakened. So it may be said that your consciences are asleep, and that you are dumb to everything pure and holy. That makes your fate worse. It is a good deal better for you to be wise and to hear the voice of God.

Well, twenty years more have rolled away, and that is the time Noah has set. He told the people that after 120 years the world would be destroyed. They had been looking into the heavens but could see no sign. The geologists could see no sign, and the astronomers predicted nothing. The geologists, and the astronomers, and the scientific men, and the wise men, and the great men in those days, all united to testify that Noah was wrong—that God could not drown the world. Just as some men say now that God cannot burn up this world. The God that created this world out of nothing certainly can destroy it. Don't flatter yourselves, my friends, that God cannot destroy the world. Don't go on thinking that God is not going to call this world to judgment. He is a God of mercy, but there is one thing we must keep in mind. He is a God of justice. We are taught that if a man won't have grace he shall have judgment. You can have grace, mercy, love, or you must take judgment, and the curse of God must rest upon you.

Well, I can imagine that Noah's contract has run out, and everything is ready. It is spring, and all the people are busy planting their crops. But Noah plants nothing. "Look," they say, "he plants nothing; he will surely want." They were very much startled at his course. At length God told Noah to occupy the ark he had built. When he moves in they all say, "Why don't he wait until a storm comes?" The sun is shining brightly, without any sign of a coming storm. Noah and his family moved into the ark. The world is drink

ing, marrying, and giving in marriage; there are the lambs and the stock grazing on the hillside, and everything moves on as it has for the last 2000 years. Yet right in the midst of it Noah went into that ark. God had told him that He was going to destroy the world, and he believed it. The people who had formerly ridiculed the old man, were alarmed as they saw the beasts coming up from the fields and forests, the lion out of its den, and the bear out of its cave, and the lion and the lamb went in together. And down on the earth you can see the little insects which creep toward the ark. Then the little snail comes moving on toward a place of safety. After they had all gone in, we are told that God shut the door, and in another place in the Scriptures we are told that when God shuts no man opens. After the door was shut, the flood did not come. There was seven days grace, as it were. If those people had cried for mercy then, I believe God would have saved them. They didn't believe that God would destroy the world, but did that change the decrees of high heaven? At last the storm began, and we are told that the foundations of the deep were broken. Not only did the water come out of the heavens and pour upon them, but it seemed that it burst up from the earth, and the ocean broke from its banks. After the storm had raged for perhaps forty-eight hours, the scoffers began to change their tune. They cry to God for mercy. They go to the door of the ark and cry, "Noah, let us in; Noah, let us in." But there comes a voice from within, "I cannot; God has shut the door." So, my friends, the door that shuts in God's people in safety will shut you out.

So, to-day, God has provided an ark for every soul in this house. He says He does not want any of us to perish, He does not want any of us to die outside of the ark; He wants us all to come inside the ark. O, hear His loving call to-day, "Come thou and all thy house into the ark." O, you who are mothers—I am speaking to a good many mothers here to-day—mothers, come you in first. Noah went in first, and his children followed him. Noah had lived such a life as to give his children confidence in him. If you mothers do not go into the ark yourselves, how can you expect your children to go in? God calls you to-day.

I have noticed all through Scripture that this call of mercy comes first, and after that comes judgment. There was first 120 years of grace, which were given by God to those antediluvians in which to repent, but they would not repent. Christ called Jerusalem to repent, but it would not; forty years after-

ward tidings came of the destruction of that city, wherein hundreds of thousands of people perished. In 1857 there was the great revival, in which there was a tide of salvation that swept over this land and brought many people into the Church of God. Right after that came our terrible war, and we were baptized in blood. Now we are again living in a glorious day. God is calling men to Himself all throughout the land. Is not to-day a day of mercy and grace, and does not God call upon you to come into the ark? O, if you mothers would only step in and then plead and pray with your daughters and sons to come in, they will come. I never yet have seen a truly earnest father and mother whose hearts were set upon training their children to Christ, and who were living consistently as they ought to, and who really strove to have their children come, but that those children were saved either then or afterward. This impression has gone out, that it does not make any difference what religion the parents have, about their children going in the same paths; that the children of good fathers and mothers are sometimes worse than those of other people, especially of ministers. A man who had heard this said, once took a certain district and canvassed it, and got the names of every family in the district, and the stand that they had in respect to religion and conduct. Where he found the father and mother both Christians, he found that the proportion of two-thirds of the children over ten years of age were professed Christians; where he found only one of the two were Christians, one-third of the children over that age were members of Christ's church; and where neither father nor mother were Christians, there was only one-twelfth of the children Christians. I believe if we are only consistent in our life, we will have all our children with us in the ark at last. Every one of them will be brought into the ark, if we pray and work earnestly for it.

O, mothers! are your boys all in the ark? Mothers, are your daughters all in the ark? If they are not, what are you living for? What is your aim in life? Is that the uppermost thought in your hearts at all hours—how you can get them into the ark? Are you in the ark yourselves? If you are not, why not come in to-day? Why not come in and then try to bring them in? It seems to me that parents are asleep, and while we are asleep our children are wandering on down to death. We hear of their dying every day; we hear of their being suddenly taken away, snatched away unexpectedly, dying outside of the ark, while we as parents sleep on with

our children exposed to the wrath and the judgment. If there seems to be a dark mountain between you and the ark, press through the mountain. Though it is a mountain, it is at the same time but the devil's mountain, and the devil's mountains are all mountains of smoke and fog. Say to yourselves, "This day I must go into the ark, this day I will call my children in; I will not stay out and let them perish."

Many of you have children in heaven watching and waiting for you, still outside of the ark, and you cannot meet your loved ones unless you turn and go in. Oh, for the sake of your own soul, for the sake of these children, for the sake of the Son of God, come into the ark this day. A friend was telling me of a Christian child who died whose father and mother were not Christians. When the little thing was dying she called her father and mother to her and took their hands, and plead with them to come to Christ, and so meet her in heaven. She spent her dying moments and her dying strength to plead with her father and mother to come into the ark. I would take the place of your departed ones if I could and speak for them to you to come to Christ. Everything that is pure and holy and lovely is beckoning us to come to that world of peace and joy.

XXI.

PETER.

I WANT to call your attention this evening to the life of Peter. If you will just turn your Bibles to John i. 40, that is the first glimpse we get of him. It is John's first account of Peter and Christ's first meeting. Then, in Matthew iv. 18, we find that they met again. I have an idea that that account in John was that Peter was called to be a disciple, a follower of Christ. But in Matthew iv. 18, he is called from his business, his occupation, to become an apostle and a worker in the vineyard. What I want to call your attention to is this—that before a man leaves his occupation, whatever his business may be, to give his whole life and service to God, he must be sure he has got the call, "Follow thou me."

I think there are great mistakes being made every year by men who would make good farmers, carpenters, and mechanics, perhaps, by those who would make good business men, giving up their occupation and attempting to preach, to work for God. Now I don't know how many men have come to me during the past few months and asked my advice about their going into the ministry. I never advised a man in my life to go into the ministry. I don't think I ever shall, for I think the ministry is too high a calling for a man to be influenced to enter it by anybody. He must get a higher call than from man. He wants to get a call from above. If God calls him into His service to leave all and become "fishers of men," he won't fail.

One reason why so many break down in the pulpit is because they run before they are sent—in fact, before they are called at all, and the result is so many failures. Now let us be sure we have got a call before we give up our business to go into the service of the Lord; and one good way to tell whether you have got that call is, Has God used you? I think Wesley had a good idea of it. When a man came to

him and asked him if he should enter the ministry, he used to ask him, "Has God blessed you? Have there been any souls converted under your efforts? How is it when you preach? Do people go to sleep under it or wake up? Do some get mad and some get converted?" He thought that was a good sign that they had been called to the ministry, for that is what the gospel does, for it wakes up some and brings them to the feet of Christ. It is better if they get mad, for then there is some hope of their getting over it and becoming Christians; but if they go to sleep, they may make up their minds they are not called.

There is something very sweet about this, that when Christ called Peter to His service what He said was, "Follow me." As long as Peter followed Him he was successful. As long as any of us follow Christ we will be successful—successful in everything we undertake to do. Christ never failed in anything he undertook to do. God never failed. It is man that is constantly failing. But if we get our orders from above, and God calls us, we cannot fail. It is utterly impossible. So, now we find Christ coming along and saying to Peter, "Follow me." And he left his fishing-smack and business to go with Him. It says here they forsook them. It don't say they took their nets and their old boats and disposed of them. They didn't stop to sell them or have an auction of them. They had got the highest call a man ever got, and so they just left all and followed Him. It says in Luke that He gave them one chance. He told them to throw their net in and have one good haul, and when they attempted to pull in their net it broke, there was such a multitude of fishes in it; and He called them away from their nets and boats and fish, and they followed Him straightway.

Now, in Matthew xiv. 28, we find Peter again. There we see that he has got into doubts. How many people get into doubting castles! Peter got to doubting, and the result was he got into trouble, as all Christians do when they get to doubting. The Lord appeared to him walking on the water, and he calls out to Him, "Lord, if it be Thou, bid me come unto Thee on the water," and the Lord said, "Come!" and when Peter was come down out of the ship he walked on the water to go to Jesus, but when he saw the wind was boisterous he was afraid. Ah, that is it. He got his eye off Christ, and got to thinking about the wind and the waves and the storm. He had made a good start, a good beginning, and some of you young converts want to take heed right here. This is the

great danger. You get to looking away from Christ; you begin to look at the obstacles and the difficulties in the way and you get full of fear, and down you go. It was a noble act of Peter when he got out of that ship and put his foot on the water. He had got the word of God. God told him to do it, and the water was as hard as stone to him, because God's word was there, and he ought not to have doubted when he got half way over. His word was enough, and He could make that sea like a whole mountain of rock. There was no trouble if he had only kept his eye on Christ, looking to Jesus. How many have fallen in the same way! Jesus don't like these doubts. I wish we could get the Church of God out of Doubting Castle. I wish we could get away from these doubts that hinder us so much. We are all the time looking at the wind and the waves, and are full of doubt. How many Christians go through the world trembling all the time and all their life, because they are afraid of the storm and of the troubles they think may come upon them. Just think of the promises of God. Just let us walk right out on them. The Lord has promised never to forsake us. We have nothing to fear.

I want now to call your attention to Peter's confession. He made an open confession. Turn to the 9th chapter of Luke. Here is Peter turning his eyes toward Rome, getting to worship the saints, and not knowing the difference between Christ and Moses and Elias. The idea that Peter should put Christ on the same level with Elias and Moses! That is what some men are trying to do to-day. They say, "Yes, Christ was a very good man; so was Moses, and so was Elias. He was a very good man, and we have a profound respect for Him, but don't say He was divine." Why, this makes Christ out the greatest liar in the world, if He is not divine, if He was not more than Moses and Elias. God is a jealous God, and do you think He would allow these millions for one thousand eight hundred years to worship His Son and adore Him if He was not God in the flesh? Ah, my friends, if you want to please a father speak well of his son. You are driven to one of two alternatives—that He was either the Lord, or else the greatest impostor that ever came into this world.

But now I am coming to Peter's fall, for that is the object of this lecture. I want to call your attention to the fall of Peter, so as to warn these young converts and Christians that have just commenced a new life. You will find the first step of his fall in Matthew xxvi. 33. Now, the thought I want to

call your attention to is this: Peter was self-confident, and wherever you see a Christian so confident, and boasting of himself and reflecting on others, you may doubt the permanency of his zeal. Peter tells the Lord that, "though James and John and all deny Thee, I will not deny Thee." He casts a reflection on all of them, as if he was stronger than the rest. There is one thing the Lord cannot have, and that is His disciples boasting in their strength. When a man thinks he has got a good deal of strength, and is self-confident, you may look for his downfall. It may be years before it comes to light, but it is already commenced. Peter did not fall all at once, but it was gradual and sure. The thing to do is to stand, and take heed lest ye fall. Beware! We have got terrible enemies, and we are very weak in ourselves. All our strength is borrowed strength. We get it from Christ. When Peter says, "I will not deny Thee," the Lord told him he would deny Him. Peter says, "I will die for Thee." "You will?" "Yes." Then the Lord answers, "This very night, before the cock crow, thou shalt deny Me thrice." "What, Lord, you don't think I would do such a thing as that?" And so these young converts don't think they are going to fall, and there is the danger. We have got some terrible enemies and therefore we ought to walk very humbly, and if we do so God will strengthen and keep us, but the moment we get self-confident and lifted up in our own sight, then the danger comes. There was a time when I was first converted, when I used to think that when I got to be a Christian of twenty years' standing, I should rejoice because there would be no danger of my falling then. My friends, there is more danger now than there was then. Do you know why? because the more useful a man becomes the better target he is for the devil. The devil is more watchful to see if he cannot trip him up, and the fall is a great deal more for a man that is risen to be used of God.

(Here Mr. Moody read the passages of Scripture relating to the denial by Peter of his Master, and the accompanying events of the sacred history, showing how Peter, after Christ's resurrection, became repentant, and again Christ's beloved Apostle. At the close, Mr. Moody said he wished he had more time to dwell upon the wonderful topic, and hoped it might be a great help to all, and that young Christians might be kept from falling.)

XXII.

CHRIST AND ADAM.

I WANT to speak to-day upon the subject of the two Adams. Every person in this hall to-day is either in the first or second Adam, and I want for a little while just to draw the contrast between the two Adams. In the first chapter of Genesis, 26th verse, we find the Lord made the first Adam lord over everything, over creation. They have in the old country a great many titled men, and a good many that they call lords. You might say that Adam was the first lord; he was the first man that was lord over creation. God had made him lord, or you might say king, and the whole world was his kingdom. He was the father of all. The second Adam you will find if you turn to the first of Mark. You will see that when Christ commenced his ministry, after He had been baptized by John He went off into the wilderness, and there He was among the wild beasts for forty days. He was not made lord over everything. He came not as the first Adam did, but He that was rich became poor for our sakes. Then in the second chapter of Genesis, the 17th verse, you will find the first Adam introduces sin into the world. I used to stumble over that verse more than any other verse in the whole Bible. I could not understand how God said Adam should die the day he ate that fruit and yet he lived a thousand years. I didn't understand then, as I do now, that the life of the body is not anything in comparison with the death of the soul. Adam died in his soul right there and then. Death is just being banished from God's sight; for God is the author of life, and the moment the communication was cut between Adam and God that was the end of life. It was then "Eat and die." Thank God! It is now eat and live. If we eat of the bread of Heaven we shall live forever.

Then in the 3d chapter of the 6th verse, God told him not to do it, and when the woman saw that the tree was good for

food and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Now, there is the first sin that came into the world. The second Man, instead of yielding to sin—He that knew no sin —became sin for us. The first man brought sin upon us and brought sin into the world, but the second Man, who was without sin, became sin for us. A great many complain because Adam's sin comes down upon the human race all these 6000 years. They seem to think it is unjust in God that Adam's sin should be visited upon the whole human race, but they forget that the very day Adam fell God gave us a Saviour and a way of escape, so that instead of complaining about God being unjust, it seems to me every one of us ought to look on the other side and see what a God of grace and love we have. God was under no obligation to do that. If it had been any one of us, we would have come down and pulled the rebel from the face of the earth. We would have created another man, it might have been, but God made a way for Adam and all his posterity to be saved. He gave us another man from heaven, and through Him all of us could be saved just by accepting life. Through the disobedience of one, many were made sinners; but, thank God, through the obedience of another, many are made heirs of eternal life. I want every one in this hall to just turn away from this first Adam. He has brought all the misery into this world. It came by Adam's disobedience and transgression. He disobeyed, and sin came, and death came by sin. God's word must be kept, but you turn to the 11th chapter of John, and you find Christ is the Resurrection and the Life. One brought death, and the other brought immortality to life. If it were not for Christ we should know nothing about resurrection. I pity the poor man that ignores Christ, who rejects the Son of God. What has he got to do at the resurrection? In the third chapter of Genesis, the first Adam lost life. In the first chapter of John, the second Adam gives it back to us, if we will only take it. The gift of God is eternal life, and all we have to do is just to take it. All the pain and sickness in this world came by the first Adam, but, thank God, the second Adam came to bear away our griefs and sorrows. "Surely He hath borne our griefs and carried our sorrows." And you will find in the 17th chapter of Matthew, that He cures our sicknesses. Now, when the first Adam had done this, had sinned and brought death upon the world, had brought a curse upon it, he ran away and

hid in the bushes; but when the second Adam came to take his place and suffer his guilt, instead of hiding away in the bushes of Gethsemane, He came out and said to these men who were seeking for Him, "Whom seek ye?" and they said, "Jesus of Nazareth;" and He answered and said, "Here am I." He delivered Himself up. The first man was disobedient unto death, but the second Man was obedient unto death. Through the obedience of one many shall be made alive, many shall live forever. Turn back to Corinthians, 15th chapter, 45th verse. That is the most wonderful chapter, almost, in the whole Word of God. You ought to be well acquainted with the 15th chapter. And so it is written, "The first man, Adam, was made a living soul, the last was made a quickening spirit." Now, there is a difference between a living soul and a quickening spirit. The first was made a living soul, but he could not impart life to a dead body. He could hand life down through his own family and his own line. He was made a living soul, and he could have lived forever if he had not sinned; but the second Adam was made a quickening spirit; therefore He could raise others from the dead. All He had to do was to speak to a dead body and it would live. That is the difference between the first Adam and the second. The first was made a living soul, and he lost life, and the second was made a quickening spirit, and all He had to do was to speak to dead bodies and they lived. He was the conqueror over death; He bound death hand and foot, and overcame it and was a quickening spirit.

Now the first Adam was of earth, earthy. God promised him the earth; God gave him Eden, and he was all of this earth, earthy. The second Man is the Lord from heaven. That is the difference between the two Adams. One is all of earth, earthy, and the other is from heaven. Now I don't see what people are going to do with these passages in the Bible where they try to ignore Christ's godhead, saying that He did not belong to the godhead—that He was not God-man. "The second Man was from heaven," says Paul, "and therefore He spoke as a man from heaven." When the first Adam was tempted he yielded to the first temptation. When the second Adam was tempted He resisted. Satan gave Him a trial. God won't have a Son that He cannot try. He was tried; He was tempted; He took upon Him your nature and mine and withstood the temptation. The first Adam was tempted *by* his bride. The second was tempted *for* His bride. God says, "I will give you the church." He was tempted in this world

just for His bride—the church. He came for His bride, and instead of the bride tempting Him, He overcame all that He might win the bride to Himself. And you can always tell the difference between the two Adams. When the first Adam sins he begins to make an excuse. Man must have an excuse always ready for his sins. When God came down and said, "Adam, where art thou? What have you been doing? Have you been eating of that tree?" he hung his head and had to own up that he had; but he said, "Lord, it is the woman that tempted me." He had to charge it back upon God, you see. Instead of putting the blame where it belonged, on his own shoulders, he tried to blame God for his sins. That is what the first Adam was. We have it right here every day in our inquiry-room—men trying to charge the sin back on God instead of getting up and confessing their sins. They say, "Why did God tempt me? Why did God do this and that?" That was the spirit of the first Adam. But, thank God, the second Adam made no excuse. He took it upon Himself to bear our sins upon the tree. The first Adam looked upon the tree and plucked its fruit and fell. The second Adam was nailed to the tree. "Cursed is every one that is nailed to the tree." He became a curse for us. The two wonderful events that have taken place in the world are these, that when the first Adam went up from Eden he left a curse upon the earth, but when the second Adam went up from the Mount of Olives He lifted the curse. The first brought the curse upon the earth, the second as He went up from the Mount of Olives lifted the curse, and so every man that is in Christ can shout Victory! and there is no victory until he is in Christ.

When God turned Adam out of Eden, He put cherubim at the gate with a sword; he could not go back to the tree of life. It would have been a terrible thing if they had gone back and eaten the fruit, and had never died. O, my friends, it is a good thing to be able to die, that in the evening of life we may shuffle off this old Adam coil, and be with the Son of God. There is nothing sad about death to a man that is in Christ Jesus. God put a sword there to guard the tree of life. The Son of Man went into the garden and plucked up the tree, and transferred it into Paradise. The gates are ajar (that is a poetical expression, but I use it for an illustration), and all we have to do is to walk right in and pluck the fruit and eat. Men complain because Adam was driven out of the Garden of Eden. I would rather be up there, where Satan cannot go, than to be in the old Eden.

Thanks be to God, Satan cannot go up there! The tree is planted by the throne of God, and there is the crystal stream by the river, and the tree is planted beside it. If God put Adam out of this earthly Eden on account of one sin, do you think he will let us into the Paradise above with our tens of thousands of sins upon us? If he punished one sin in that way, and would not allow him to live in the old garden for one sin, will He permit us to go to heaven, with all our many sins upon us? There is no sense in the sacred history of the atonement, unless our sins have been transferred to another and put away. There is no hope unless God's sword has been raised against sin, and if God finds sin on you and I we must die. All we have to do is to turn our sins over to Him who has borne our sins in His own body on the tree. Will you turn to the third chapter of Colossians, 3d verse: "For ye are dead, and your life is hid with Christ in God." When Adam was driven out of Eden, all he lost was an earthly garden. God never promised him Heaven. He was not a fallen man; he was an earthly man. God gave him Eden. What do we get if we are of the Second Adam? The moment that God pronounced His Creation good, then evil began to creep in. You could hear the footsteps of Satan coming. Satan said to himself, "Good, is it? I will mar it then;" and he went to work to destroy God's work. But no sooner had Satan left Eden than God came right down and put man into a higher place than before. Thanks be to Him, we have our life hid with Christ in God! You know Satan was once the Son of the Morning, but God afterward cast him out, and now God takes a man and puts him in Satan's former place beside Him on the throne. We have more in the second Adam than we lost in the first Adam. There is a poor sinner that takes and hides his life in Christ; how will Satan get at him? He is secure. Our life is where Satan cannot get at it. If he could he would get at it before we could have time to get our dinners to-day, and we could not have the power ourselves to keep him out; but Christ keeps him out, and we are secure. When God said to old Adam, "Where art thou?" Adam went and hid away. When he asked the second Adam, "Where art thou?" He was at the right hand of God. When God asked the first Adam, "What hast thou done?" he said he had sinned. The second Adam said, "I have glorified thee forever." He came for that purpose. That is all that He did when He was down here on earth.

I want to call your attention to the natures of the two men.

It is one of the most important truths that can be brought out. I was a Christian for twelve or fifteen years before I understood the two natures. I had a good deal of doubt and uncertainty because I did not understand one thing. I thought when a man was converted God changed his whole nature. We very often talk about a change of heart. I do not think that is a good way to put it. You cannot find those words in Scripture. All through Scripture it is a "new birth;" it is a new creation; it is new life given; "born from above of the Spirit;" "born again." If it is a new birth it must be a new nature. I believe that every child of God has two natures. Some people say, "Why have you Christians so much conflict? You are always struggling with yourselves, and having conflict. We don't have it. Why is it?" Because we have two natures; and there is a battle always going on between the worlds of light and darkness. Once there was a Judge who had a colored man. The colored man was very godly, and the Judge used to have him to drive him around in his circuit. The Judge often talked with him, and the man would tell the Judge about his religious experience, and battles and conflicts. One day the Judge said to him, "Sambo, how is it that you Christians are always talking about the conflicts you have with Satan? I am better off than you are. I don't have any conflicts or trouble, and yet I am an infidel." That floored the colored man for a while. He didn't know how to meet the old infidel's argument. The Judge always carried a gun along with him, for hunting. Pretty soon they came to a lot of ducks. The Judge took his gun and blazed away at them, and wounded one and killed another. The Judge said quickly, "You jump in and get the wounded duck," and did not pay any attention to the dead one until the wounded one was safely secured. The colored man then thought he had his illustration. He said to the Judge, "I think I can explain to you now how it is that Christians have more conflict than infidels. Don't you know that the moment you wounded that duck, how anxious you was to get him out, and that you didn't care anything about the dead duck until after you had saved the other one?" "Yes," said the Judge. "Well, I am a wounded duck; and I am all the time trying to get away from the devil; but you are a dead duck, and he has you anyhow, and does not bother about you until he gets me for certain." So the devil has no conflict. He can devour the helpless and the widow, and it does not trouble him; he can drive a sharp bargain, and get the advantage of a man and ruin him

not be troubled about it; and he can heap up such things all the time, and have no conflict within. Why? Because the new nature in him is not begun. When a man is born of God he gets a new life. One is from Heaven and comes from Christ, that heavenly manna that comes from the throne of God. The other is of the earth, earthy, and comes of the old Adam. When I was born of my father and mother I received their nature; when they were born of their parents they received their nature; and you can trace it back to Eden. We then received God's nature.

There are two natures in man that are as distinct as day and night. With that old Adam in us, if we do not keep him down in the place of death, he brings us into captivity. I do not see how any one can explain the 6th, 7th and 8th chapters of Romans in any other way. People sometimes tell me they have got out of the 7th chapter of Romans, but I notice they get back there again always. The fact is, we do not know ourselves. It takes us all our lives to find out who and what we are, and when we think we know, something happens that makes us think we are not much further than we were when we started. The heart is deceitful above all things. In the 6th chapter of Romans it is written: "Knowing this, that the old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." And in the 11th verse there are just three words to be specially considered: "Reckon yourselves dead." If we were really dead, we would not have to reckon ourselves dead; but if we were dead, as it means there, we have to think of it and "reckon" about it. Judicially, we are dead, but in reality we are down here fighting the world, the flesh, and the devil. Some people seem to think they have got away from the flesh, and that they are soaring away in a sort of seventh heaven; but they get back again sooner or later. We find them wandering off down here. You cannot make the flesh anything but flesh. It will be flesh all the time; it will bring us into captivity. If we do not put it off and crucify it, and keep it in the place of death, it will keep us there forever. What if a man does yield, and says it is not he, but it is the sin in him? It is but one man after all, not two men; and one man is responsible. If I am led astray by Satan, I may protest against it as much as my accuser does. I say I know I have been wrong; I was off my guard; I was not watching; but I hate it as much as any one does. That is the reason why, in the 17th chapter of Romans,

he calls it "I protest." But protestation does not excuse us. A man went into court, having been arrested for something. He said he did not do it, and when it was proved on him, he said he did not do it—it was the old man in him. The judge said: "Well, I will send the old man to prison; the other may do what he can." If we yield and sin we have to suffer.

And at the very time that we are doing good, Satan comes along and says, "That is a good action," and goes on and gets us all puffed up. There are a good many that have been ruined by spiritual pride. This very time we are trying to do good, the devil is present trying to get us to do it with some impure motive. We are to put him off. He is no longer our master. We have been redeemed, and we belong to the new man. We must starve out the old man; give him no food at all; not let him speak. The more we put him down the weaker he gets, and the more the new man speaks through us, the more power he has and the stronger he gets. As the house of Saul grew weaker and weaker, the house of David grew stronger. If you feed the old Adam it will go right on growing. If you go on with the world, and go to the theatres and to dancing-halls in preference to prayer-meetings, the old man will get stronger and stronger.

A friend of mine said that when he was converted and began preaching, he talked a good deal about himself. He said one day he saw in one of the hymn books left by a godly woman who had a seat in the church, a fly leaf on which was written these words: "Dear Harry; not I, but Christ; not flesh, but spirit; not sight, but faith." These words my friend pasted in his Bible, and never preached or thought any more about himself. He kept himself out of the way. That is just what the old man does not do. With him it is self, self, self. If it is the new man, it is not I, but Christ. If it is the new man, it is not flesh, but spirit. If it is the new man, it is not sight but faith. In the old Adam it is death; in the new Adam, it is eternal life. We all come under the two heads. Which, my friend, do you belong to, the old creation or the new? Let us pray that we may stand by the throne of God clothed in the righteousness of the second Adam.

XXIII.

ONE THING THOU LACKEST.

"One thing thou lackest."—MARK, 10th chapter, part of the 21st verse.

I WANT to call your attention this evening to six "one things." The first, Mark x. 21: "One thing thou lackest." We very often hear people say, "Oh, well, he is a very good man," or, "she is a very good person, but she lacks one thing," or, "he lacks one thing." But if that one thing is salvation, why he lacks everything. You might say all that a dead man lacks is life. That is all. All that a beggar lacks is money to make him rich. Only one thing! A sick man that is lying right on the borders of the eternal world only lacks his health to make him all right. That is one thing, but it is everything to a man that is sick. Money is everything to a man in want—a beggar; and if a man lacks salvation he lacks everything; and it seems to me it would be well for us just to pause in life once in a while and ask ourselves the question, "Do we lack that one thing?" Now, that young man spoken of here came to Christ, and Christ beholding him loved him. He was a noble young man. He tried to save himself by the law. He had the law and the prophets, but when Christ just touched his heart—for he had his heart set on his possessions—he found that he did not love God with all his heart; he did not love his neighbor as himself. He thought he did, but he didn't know himself. He spoke very well of himself. He had a good opinion of himself. There are a great many such people, and it is almost impossible to do them good. It is a good deal better for God to say," "Well done!" than for us. It is a good deal better for God to say we lack nothing than it is for us to say ourselves we are not lacking. I am told Whitefield once was a guest of a General high in position, and Whitefield's courage failed him. He wanted to speak to him about his soul, but he didn't have the courage. He was up late one evening and the next morning he was to go away early. The General was an old man, but he was one

of those men that lacked that one thing. He lacked Christ and lacked salvation; and Whitefield, when he went upstairs to retire, just took his diamond ring and wrote upon the pane of glass, "One thing thou lackest." And after Whitefield had gone some of the servants found that text of Scripture and spoke to the General about it, and God used that to bring the old soldier to his knees and into the kingdom.

"One thing thou lackest." My friends, do you lack Christ? I was speaking once in Manchester on a platform very much higher than this, and right below me, in a seat close up to the platform, sat a man who strained his neck looking up at me all the time, and I looked right down on him and said, "My friend, won't you take Christ?" Said he, "I have got Him, thank God!" He did not lack Him. He had got Him; and it is the privilege of every one here to have salvation and to know you have got it. Now, when I was out to sea some time ago we had been in a fog and storm and darkness for a day or two and didn't know just where we were; but the moment the clouds broke away a little and we could get a glimpse of the sun, we took an observation to find out where we were, and I think it would be well for sinners to take an observation and find out where they are. Have I a hope that will bear the light of eternity, or am I lacking that one thing that will be worth more than all the world when God calls me to stand for Him? You know when a man comes to die, church order and government won't help him. It may be very well to ease a man's conscience, but when he comes to die, he wants a real, living, personal Christ. That is the one thing to do. My friends, have you got Him? "Oh, yes, I go to church every Sunday." Well, that is not having Christ. You may go to church and lack Christ. "But I say my prayers." Yes, a man can say his prayers, too, and yet lack Christ. I suppose no one prayed more than Saul did in Jerusalem; at least he thought he prayed. The time he really prayed was when he got near to God and cried out, "Lord, what wilt Thou have me to do?" That prayer came right out of his heart and not out of the prayer-book. He cried right out what he felt. There are a good many that are just going through the forms. They have got the form but they have got no Christ. Now, my friends, let us be honest to-day, and let us see if we lack that one thing. If we do let us not rest until we have it. "One thing thou lackest, and the young man turned away sorrowful."

The next thing I want to call your attention to is in the 9th

chapter of John. It is on assurance, because after we have got Christ the next thing is to know it. I have spoken sometimes about assurance, but I wish I could every day until I could get the Church of God to look into the subject. Suppose I should meet you when you go out of here, and should take you by the hand and should ask, "Are you a Christian?" You would say, "I hope so; I trust I am." They don't dare to say right out, "Yes, I am on the Lord's side," but they say it in such a stammering way that they don't really believe it themselves. Night after night we have asked people to speak to those near them and they dare not do it. I have learned this, that you cannot get men to work until they know the Saviour themselves. Now, this man says here: "I know that whereas I was blind, I now see." If God does open our eyes we know it. They tried to make him believe Christ was nothing but a man, but, said he, "Haven't I been feeling my way through the world for 25 years, and don't I know I can see now?" They could not beat that out of him. All the philosophy and science of the present day could not beat that out of him that whereas he was blind now he could see. All the Scribes and Pharisees could not beat it out of him. He said, "I know I see;" and so, my friends, it is the privilege of every one to have Christ, and to know we have Him. This idea that we have got to go on through the world is a terrible uncertainty. We cannot tell whether we have got to spend eternity in heaven or hell. Some people say: "How are you going to be sure until you have got the judgment? You have got to wait until you are brought before the Judge." Thank God, we are not ever going to be brought into judgment. "Don't it say every one shall be brought into judgment?" they ask. Yes; but that is already passed. I have been brought into judgment nearly 1800 years ago at Calvary. If Christ was not Judge for me, who was He Judge for? If He didn't settle the claims of sin, what did He go into judgment for? What does the Cross mean if it was not for judgment? But they say: "Don't it say in Corinthians, every man must give an account of himself for the deeds done in the body?" Certainly, every one must give an account of his stewardship, but not for sin. That is already settled. Don't it say in the Scripture: "Know ye not that your sin shall not be mentioned against you?" We are going to sit upon the throne at the right hand of God himself. We are not going into judgment.

The wages of sin is death, but the gift of God is eternal life.

If I didn't get eternal life twenty-one years ago, when I was converted, what did I get? Then if we get it ought we not to know it? It is a terrible delusion of Satan, and I believe hundreds of Christian people are being deceived by Satan now on this one point, that they have not got the assurance of salvation just because they are not willing to take God at His word. "But," a man said to me, "no one has come back, and we don't know what is in the future. It is all dark, and how can we be sure?" Thank God! Christ came down from heaven, and I would rather have Him, coming as He does right from the bosom of the Father, than any one else. We can rely on what Christ says, and He says, "He that believeth on me shall not perish, but have everlasting life." Not that we are going to have it when we die, but right here to-day.

And another thing, I don't believe we will have any peace or comfort or joy until this question of assurance is settled. Some people say, "It is presumption for you to stand up there and say you know you are saved." I say it is presumption for me to stand up here and say I doubt it when God has said it. Shall I doubt God's own word? But you say it is too good to be true. Then you must go and settle that thing with the Lord, not with me. I take it as I find it in the Word of God. Do you think He is going to leave his children down here in the dark world to go through life with terrible uncertainties, not knowing whether we are going to glory or perdition? There is no knowledge like that of a man who knows he is saved, who can look up and see his "title clear to mansions in the skies."

It is said of Napoleon, that while he was reviewing his army one day, his horse became frightened at something, and the Emperor lost his rein and the horse went away at full speed, and the Emperor's life was in danger. He could not get hold of the rein, and a private in the ranks saw it, and sprang out of the ranks towards the horse, and was successful in getting hold of the horse's head at the peril of his own life. The Emperor was very much pleased. Touching his hat, he said to him, "I make you captain of my guard." The soldier didn't take his gun and walk up there. He threw it away, stepped out of the ranks of the soldiers, and went up to where the body-guard stood. The captain of the body-guard ordered him back into the ranks, but he said, "No, I won't go." "Why not?" "Because I am captain of the guard." "You captain of the guard?" "Yes," replied the soldier. "Who said it?" And the man, pointing to the Emperor, said. "He

said it." That was enough. Nothing more could be said. He took the Emperor at his word. My friends, if God says anything, let us take him at His word. He that believeth on the Lord Jesus Christ shall not perish, but have everlasting life. Don't you believe it? Don't you believe you have got everlasting life? It can be the privilege of every child of God here to-night to believe and then know that you have got it.

How is a man going to do all this if he does not think he has got the foundation ready, if he does not know he has eternal life? How is he going to add all these virtues and build up that monument if he has not that assurance? Do you not see that it is the privilege of every one of God's dear children to-night to know that they have eternal life? Christ is ours for time and eternity; He will never leave us. It seems to me that we want this doctrine preached and taught now, so that the Christians of New York will be helped to go to work and to begin to talk to others. Make it personal. One thing I know. I cannot speak for others, but I can speak for myself. I cannot read other minds and other hearts. I cannot read the Bible and lay hold for others, but I can read for myself and take God at His word.

The great trouble is that people take everything in general, and do not take it to themselves. Suppose a man should say to me, "Moody, there was a man in Europe who died last week, and left five million dollars to a certain individual." "Well," I say, "I don't doubt that; it is rather a common thing to happen;" and I don't think anything more about it. But suppose he says, "But he left the money to you." Then I pay attention. I say, "To me?" "Yes, he left it to you." I become suddenly interested, and want to know all about it. So we are apt to think Christ died for sinners; He died for everybody, and for nobody in particular. But when the truth comes to me that eternal life is mine, and all the glories of heaven are mine, I begin to be interested. I say, "Where is the chapter and verse where it says I can be saved?" If I put myself in among sinners, and take the place of a sinner, then it is that salvation is mine, and I am sure of it for time and eternity.

In the first chapter of Luke, the 41st verse, we read of Mary's choice. After we have been saved, the next thing is to sit at the feet of Jesus, and learn of Him, as Mary did. That is God's College. You may go through Andover and Princeton, and Yale and Harvard, or any and all of the colleges, but if you don't go to God's college God will not use

you for his cause. He sends his teachers all out from there. We must learn at the feet of Jesus from His lips. A man who prayed at Jesus' feet did not have his prayers answered in the way he expected them to be. He wanted to stay there. He prayed to be allowed to sit at Jesus' feet forever. "No," said Christ, "go and tell what great things the Lord hath done for you." The first news that came to the disciples that Christ had risen, came from the two Marys. They came and fell at the feet of the Saviour, and He said to them, "Go, publish what thou hast seen; go, tell the tidings." He said to Mary, "She hath the one thing needful," and that was to sit at the fountain and drink of the wisdom of the Saviour. The disciples were called disciples because they were to learn of Him. The young converts who are not willing to study Christ and learn of Jesus, are not fit for His service. They must go to God's college and learn of Him. Martha was like many who are willing to work for God, to do something for Him, but are not willing to pause and hear the voice of Jesus. Hundreds of good people are willing to do all they can, but they are not willing to stop and hear the voice of the Lord and receive instruction from Him. He says, "It is more blessed to give than to receive." Mary took her place of receiving, and was content to put the Lord in His place of giving something. She chose the good part. I think if I had Christ in my house to-night, I would feel like not doing anything, like letting the supper go, and sitting at His feet to ask Him questions and listen to the answers. It is better if we are going to work for God to be alone with Him a great deal.

There are two lives that Christians lead; one before the world, wherein we manifest God; and there is a life that we must live alone with God, and sitting at the feet of Jesus Christ. The longer I live and the older I grow, the more convinced I am that there are times when we must sit quietly at the feet of Jesus, and only let God speak to our souls. O, young friend, learn that lesson. It will save you many a painful hour. Just keep quietly alone, and learn of Jesus. You know it is when a man is alone with his wife that he tells her the precious secrets of his soul. It is not when the family are around, or when there is company there. So, when we want to get the secrets of heaven we want to be alone with Jesus, and listen that He may come and whisper to our souls. The richest hours I have ever had with God have not been in great assemblies like this, but sitting alone at the feet of Jesus. But,

in these days of steam and telegraph, we cannot get time to listen to Christ's whisper in our ears. We are so busy we do not choose that one thing needful. If we did, we would not talk so much as we would listen, and when we did speak it would be only when we had something to say. We would hear words that came from the Master, and they would burn down deep into our souls and bring forth fruit.

In the 20th chapter of Matthew, 8th verse, you read the words, "One is your Master." Ah, to learn who is your Master and serve Him only! We are willing to serve our friends, to serve the church, to serve the public, and please every one, and forget the Lord. But we should just have one Master, and live to please Him alone, and He should be the Lord of Glory. He is a good Master. I want to recommend Him to you here to-day. If He is not your Master, then the devil is. Every one has a master, who is either Satan or Christ. You may not acknowledge it, you may not know it, but either the Lord of Glory or else the Prince of the Powers of Darkness is the one you serve. Satan is a hard and cruel master. If you make mistakes under him, he will have no mercy for you. When you get into trouble, if you are in his service, you will have to suffer indeed; but with the Lord of Glory for your master, if you make mistakes or fall into error, all you have to do is to go and confess to Him, and He will forgive you quickly and smile upon you, and restore to you the joy of salvation if you have lost it. O, that we might learn the sweet lesson that "One is our Master," and that One is Christ in Heaven. Those men who are trying to serve the public, what do they gain? I pity those men in Washington who are trying to serve the public. We send them there and then turn and abuse them. Public men get nothing but abuse, after all. It is a hard thing to serve the public; but it is a glorious thing to serve Christ. I would a thousand times rather have Him for my master than the cruel, heartless, wretched world. To know that we have only one master, but one to please and to serve; to live with that idea in view all the while—one to please and one to glorify—is a most blessed thing. He is not a hard master. He knows we are liable to mistakes, and He is ready and willing to forgive. If Christ is such a glorious Master should we not be willing to sacrifice ourselves to Him and give up all and follow Him, and turn our back upon this fleeting world and live for Him? When our country was in danger, how men laid down their lives and gave up everything for their country. The moment Abraham Lincoln called for

600,000 men you could hear the tramp of their feet in every direction, and the song went up from all quarters, "We are coming, Father Abraham, 600,000 strong." All Mr. Lincoln had to do was to call, and the men came pouring in. Christ is calling for laborers. There are nations perishing for the want of the Gospel tidings. We are a long time getting them to the world. America has men enough and money enough to do it all, to send the Gospel around this globe. It is high time that this Gospel was proclaimed in every town and village and hamlet throughout the whole world. It would be very easy if God's disciples would work together for it.

Oh, my friends, if we have such a glorious Master, who has passed through heaven and is sitting on the right hand of God, calling for laborers, shall we withhold our lives and affection? Shall we not go into the vineyard and work for Him? It is a glorious thing to have such a Master, a high, exalted privilege to be a co-worker with God. Let us remember our Chieftain has gone on before. He bears even now at the throne of God those scars He received here for our sakes; He suffered and endured the cross, despising the shame, for the glory that was before Him. Shall we excuse ourselves from work? Shall we say: "Do not send me, Lord; send some one else?" Oh, just to go into the heat of the battle! There has never been a time in your life or mine when we could work for our Lord and see such immediate fruits and results. It seems to me that all we have to do is to sow with one hand and reap with the other. The harvest seems to be white; the fields are waiting for the sickle; the voice of our Master is calling us. Shall we hear that call in vain? Are there not thousands that shall say, "Lord, use me!" You, mothers, can be used; you, young men, can be used among your companions; you, gray-haired men, can be used in your declining days. Shall we not all go to work for Him while yet there is time?

There is "one thing" that Paul speaks of: "One thing I do." Some one has said that the man who does one thing is a terrible man. I like to see those Christians who have a definite work and are doing it. I like to see them work in view of the heat and the burden of the day and never weaken. I suppose it will turn out in New York as it has in a great many other places where we have been, where a great many, having received a new spirit, are asking what they shall do. They are quickened into new life; they are all full of soul, full of life, and the fire burns in their souls, and they want to publish the tidings of salvation. The cry is, "What shall I

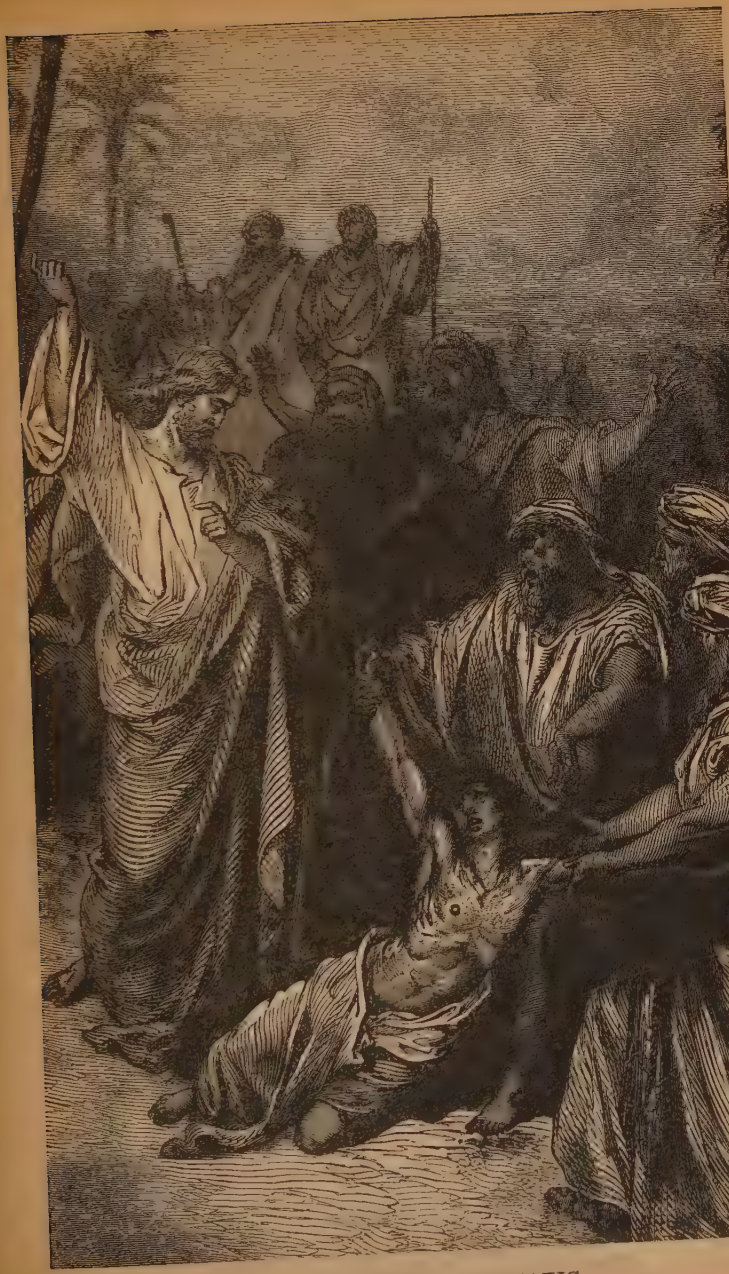
do?' Let me say to you, find some one thing and do it well. Do not think anything you do for the Lord is a little work. What seems to you a little work may be the most mighty thing that has ever been done. You are a teacher in a Sunday-school, for example, and have a class of little boys; you do not know what those boys may become. There may be a Luther, there may be a Whitefield, there may be a John Bunyan there. You may call these little boys to Christ, and they may go out and move the world like Luther. No one ever thought that little monk would become so mighty in God's hand. He shook the whole world; the Spirit of the Living God came upon him. The dark clouds that settled upon his nation were lifted and beaten back. He drove them back. It is a great thing to turn our soul to Christ. Oh, find some one thing to do for the Saviour, and do it well. "This one thing I do," said Paul. If he had folded his arms and said, "Oh, dear, the Christians are so cold we cannot do anything; if the church was wide awake we might." Never you mind whether the church is wide awake or not; you keep wide awake yourself. If you wait for the church you will never do anything. I made up my mind ten years ago that I would go on as if there were not another man in the world but I to do the work. I knew I had to give my account of stewardship. I suppose they say of me, "Oh, he is a radical; he is a fanatic; he only has one idea." Well, it is a glorious idea. I would rather have that said of me than be a man of ten thousand ideas and do nothing with them. To have one idea, and that idea Christ, that is the man for me; that is the man we want now. A man that has one idea, one desire, one thought, and that idea, that thought, that desire Christ and Him crucified—that is what this groaning, perishing world wants now. It can get on without our rhetoric; it can get on without our fine speeches, without our eloquence. They do not want those; they want Christ and Him crucified. Let that old colored man find his work and go about it; let that young lady find her work and do it. Don't go and get discouraged when you get to work because you don't find everything prosperous as you expected. You cannot tell what will prosper. What you think is prosperity may turn out to be the worst thing you could have done, and the thing you have least hope of may turn out to be your greatest success.

An old woman who was seventy-five years old had a Sabbath-school two miles away among the mountains. One Sunday there came a terrible storm of rain, and she thought at first

she would not go that day, but then she thought, "What if some one should go and not find me there?" Then she put on her waterproof, and umbrella, and overshoes, and away she went through the storm, two miles away, to the Sabbath-school in the mountains. When she got there she found one solitary young man, and taught him the best she knew how all the afternoon. She never saw him again, and I don't know but the old woman thought her Sabbath had been a failure. That week the young man enlisted in the army, and in a year or two after the old woman got a letter from the soldier thanking her for going through the storm that Sunday. This young man thought that stormy day he would just go and see if the old woman was in earnest, and if she cared enough about our souls to go through the rain. He found she came and taught him as carefully as if she was teaching the whole school, and God made that the occasion of winning that young man to Christ. When he lay dying in a hospital he sent the message to the old woman that he would meet her in heaven. Was it not a glorious thing that she did not get discouraged because she had but one school and scholar? Be willing to work with one. Bear in mind the words, "This one thing I do." I live for souls and for eternity, I want to win some soul to Christ. If you want this and work for it, eternity alone can tell the result. May God give us a passion for souls.

When Joshua was 110 years old, the old warrior lay dying, and he called the Elders in Israel around him, and as they gathered around his bedside, he gave them these words as his dying testimony. There stand the Elders in Israel and he was the last one of the great leaders alive. Moses was gone, Aaron was gone; he was the only man that was at Mount Sinai when the law was given from on high. They stood around his bedside and heard his dying testimony. How it shined out! "Behold this day I am going the way of all the earth; and ye know in your hearts and in your souls that not one thing hath failed of all the good things that the Lord your God spoke concerning you." Is not that a high tribute? Had not God kept His word to them? The old warrior is going to rest, and this is his dying testimony: "Not one thing has failed. All things have been fulfilled." That is what the man has said who has tried God. Infidels won't try God, and of course they do not have such a peaceful end as the man who has taken God at His word. Let us look over the six one things. "One thing thou lackest." Do you lack Christ? Oh, take Him to-day! "One thing I know." Do you know you have

got Christ? If you do not, do not go out of this house to-day without knowing it; step into the inquiry-room and talk with some of the Christian men and women who know they have salvation. Make up your mind you will not leave this house to-day till you can look up and read your "title clear to mansions in the sky." I would rather do that than have a title to all New York. I would rather have some poor soul that I have won from this dark world to Christ come and weep over my grave when I am gone, than to have a monument of pure gold reaching from earth to the skies. The next "one thing" is the "one thing that is needful." "One is your master," "Not one thing has failed," and "One thing I do,"—it is the privilege of each one to have all these "one things" and to know that you have them.



JESUS HEALING A LUNATIC.

FAREWELL ADDRESS.

FAREWELL SUNDAY SERMON.

"What shall I do then with Jesus which is called Christ?"—MATT. 27th chap., part 22d verse.

YOU will find my text this afternoon in the xxvii. chapter of the Gospel according to Matthew, part of the 22d verse: "What shall I do then with Jesus which is called Christ?" Our last Sunday here has come, and I am speaking to many to-day that will probably not be here again. Even if you should all want to come, you probably would not be able to; so to-day I want to press this question home upon you. For ten weeks we have been trying to preach to you about Christ, and tell you something about Him. To be sure we have done it very poorly, but now the time has come for us to close. It remains with you to say whether these meetings shall close and leave you out of the ark or in it. A good deal depends upon this afternoon's meeting. A solemn question, and a personal one, is before you; not what your neighbors and friends are going to do, but, "What shall I do with Jesus?" Pilate was in great difficulty, judgment told him to release the man, his conscience told him to release Him. His heart, even his treacherous, deceitful heart, that was desperately wicked above all things, that very heart said, "Release Him." His wife sent word, "Have thou nothing to do with that just man, for I have suffered much in a dream concerning Him;" but still Pilate had not the moral courage to stand and release the man. Herein he was not true to his own convictions.

I believe that is the trouble with thousands of people that have been attending these meetings. I believe that if every man and woman that has been here had been true to their own convictions, there would have been thousands more saved. Many a man and woman has gone out of this hall convinced that they were sinners, and that they ought to receive Christ, but yet they have rejected Him, just as Pilate did. Pilate

was a vacillating character, wayward and undecided. One solemn truth comes to me to-day, and that is, that all these men that would not decide for Christ and decided against Him, how punishment came upon them! Lost, lost, lost, for time and for eternity, for want of decision! I believe in my soul that there are more at this day being lost in New York for want of decision than for any other thing.

O, my friends, what is your decision to-day? What are you going to do with Christ? That is the question to-day. I do not care much about the sermon; if I could only get this text down into your heart, get it down deep into your soul, I should feel I had accomplished my work here. It is not preaching you want now; it is to come to a decision, to decide what you will do with God's own Son. He gave Him up freely for us all. Will you not receive Him? It is to have Him for our Saviour now, or at some future day to have Him for our Judge. Pilate, like every other sinner, wanted to get rid of the responsibility. He did not like to be pressed to a decision. He shifted the responsibility to Herod. But even Herod refused to take His life, and sent Him back; so Pilate tries again. He thinks he has got a plan that will work. He puts it out of his own power—foolish man! He ought to have decided it himself, and not left the multitude to decide. He said, "I will put the question to them now and get them to decide." Poor, deluded man! He thought they would choose Jesus instead of Barabbas. He did not know the depravity of man's heart, and how they were in league with hell against Christ. He took the murderer and highwayman and asked them which one he should release, and the multitude lifted up their voice, and said, "Release unto us Barabbas." After they had made that decision, the poor, disappointed Governor said to them, "What shall I do with Jesus that was called Christ?" And they answered, "Let Him be crucified."

Let us look at Barabbas. It seems to me that there is no case in the whole Bible where the great doctrine of substitution is brought out better than in this one. There was a man condemned in one of our Western cities. What troubled him the most was, that the night he was to be executed, they were making the gallows in the prison. He heard them sawing the planks and driving the nails; and as he heard he trembled from head to foot. This cross might have been made in the prison where Barabbas was confined, and these two thieves to be crucified with Christ might have been associated with Barabbas, and he might have been the ring-leader in crime. Barab-

bas knows he has to die, that there is no hope; he has, perhaps, heard them making the crosses, one for him, and others for each of his two companions. At last the executioner comes. He hears the foot fall in the hall, as he takes one man from his cell, and then another, and there is poor Barabbas trembling from head to foot. He thinks, "In a few moments I will be led to execution, and will be nailed to the cross, to die its terrible death;" and while Barabbas trembles, the executioner comes and unlocks the door, and throws it open, and says, "Barabbas, you are free!" "What! free? Am I free?" "Yes, you are free!" "What do you mean? How comes this? Who set me free?" "Pilate asked the people which should be free, yourself or Jesus of Nazareth, and the multitude have chosen you to be released, and Christ is to be put to death in your stead." What joy, what good news it must have been for poor Barabbas! And think, my friends, what guilt there was in that multitude making the choice of Barabbas! I never saw any one in my life but thought it was one of the most cruel cases in this world.

But did you ever stop to think that what you are doing is worse? The man that chooses this world has chosen much worse than the Jews did. I would rather choose Barabbas than the god of this world. If you reject Jesus Christ, bear in mind that Satan is your god; he leads you on with an unseen hand. He is your tempter, and is trying to lure you away from the world of light, to leave you in the dark caverns of eternal death and ruin. Thanks be to God, there is hope to-day; this very hour you can choose Him and serve Him. Oh, make your choice to-day. It is not between Jesus and Barabbas now; it is between the Lord of Glory, the Prince of Peace, or the Devil of Hell. Every one has to decide whether he wants to decide or not. Some people say, "I do not propose to decide this question at once. I am going to be neutral." No one can have Christ presented to him but he has to decide. You will either decide to reject or to receive Him. There is but one alternative; if you reject Him you will receive the devil. If we would stop putting this question over from day to day unanswered, if that little girl sitting by her mother would just say what she would do, how happy we should all be. There are some here this afternoon who have come, perhaps, to scoff and laugh. Dear friends, are you going to scoff on? Are you going to die in your sins and be lost? When Jesus comes this afternoon, and knocks at the door of your heart, and wants you to become a Christian, are

you going to reject Him? Some say, "Well, I can't give up the world." Had you rather have the world than have Christ? Had you rather have the god of pleasure than the God of Heaven? There is no way to stand neutral on this question. You must have one or the other; you must have the god of earth or the God of Heaven. I pity the man or woman who is living for this world. You will not only be disappointed now, but you will be disappointed all through this life. The god of pleasure can never lift you up and make your heart to rejoice. Solomon looked abroad over this land for that which would satisfy the yearnings of his soul. He picked up worldly pleasure, looked at it, and then laid it away and said, "Vanity, vanity, all is vanity!" There are many who live for wealth and social position. What is it after you have got it? It is like the boy running after a bubble; when you get it it is gone. Oh, that this text would sink deep into the hearts of all here, that they might be made to realize their need of Christ! Don't go out of this hall and say you will forget this text. Just let it sink into your heart and say, "What shall I do with Jesus?" Won't you just stop a moment and think? What shall I do with Him? One of two things you must do; you must either receive Him or reject Him. You receive Him here and He will receive you there; you reject Him here and He will reject you there. Oh, may every soul make up its mind where it will spend eternity! Whether it will be found in the world of light or in the dark caverns of eternal woe.

Don't delay the answer to this great question, "What shall I do with Jesus?" Accept Him now. When you are sick it is no time to receive Jesus. When death comes he often steals in unawares. Some men don't know that death is coming until they are hurried away into the other world without any preparation. How much do you think some lost one would give if he had his life to live over again? How much do you think Agrippa would give to be in Paul's place now? How much do you think those men who took part in the services and heard Christ preach to them would give if they had the opportunity you have here this afternoon? Oh, if I could go to the borders of the lost world, and call up one soul, and bring him on this platform, and let him tell the awful horror and woe of being separated from Christ, how terrible it would be! Why, I believe that Caiaphas would be very glad to exchange places with John; but it is too late now. All the opportunities are gone. They risked all for wealth and station.

And what was the wealth and the position these men held? It was only for a few months or years, and then God changed their countenances and sent them away. The rich man would have been glad to exchange places with Lazarus, who sat with the dogs at his door. What must have been his misery when he saw from his terrible position Lazarus among the saved! It is a good deal better to be a poor beggar with Christ in your heart than to have the applause of this world and die without hope.

The time has come now for me to close these Sunday afternoon meetings. It is the last time probably that I shall ever speak to this congregation. I may never see many of you again. It is probably the last time we shall meet until we meet at the judgment bar of God. Shall we meet there? Oh, my friends, come into the fold of Christ to-day. If you receive Him it will be well; if you reject Him and are lost it will be terrible. Won't you just say that you will receive Christ to-day? Won't you say you will not longer reject Him?

FAREWELL ADDRESS TO CHRISTIAN WORKERS.

YOU remember the first week we were here we were talking about works. We are about ready to go away, and we want to bring that subject before you again—the subject of work. Of course, I am talking now to those who think they have been saved. Those who have been here some of the time during the past ten weeks understand that I do not wish to try to stir up men to work for God until they are first saved, until they have first accepted salvation as a gift. A man cannot work his way into heaven. A man cannot do anything to please God even until he has first believed in Christ, and accepted salvation through Him. Let me read from the 2d chapter of Galatians, 16th verse: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Then that verse in the 4th of Romans, "Now to him that worketh is the reward not reckoned of grace, but of debt." But after we are saved we cannot help going to work. If a man tells me he has been saved of Christ, and yet has no desire to work for God, I know it is a spurious conversion; it is not a true salvation; it has not got the ring of heaven in it.

The first words that fell from the lips of Christ on earth were, "For wist ye not that I must be about my Father's business?" You will find, too, that during His ministry, He toiled early and late in the work. A man may say he has faith, but if he has not works he has only a dead faith. You cannot have faith without works. You cannot have fire without heat. Do not let these men that are not willing to lift their little fingers to help God's cause—do not let them think they are going to heaven only because they have a pew in church, and criticize the minister; and if the minister touches their conscience in any guilty spot, they want to get a new one.

The minister does not suit them! Those men are deceiving themselves. If a man has not got a spirit of work, he has not got the spirit of Christ or of righteousness. The mind of a man that has been born of God is not in that man.

In the 16th chapter of John it says, "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." There are one or two things in this chapter I would call your attention to. It says "fruit," "more fruit" and "much fruit" —three kinds. There is another—"no fruit." I believe there is a good deal of pruning that would not have to be done to us if we abided in Christ. "He that abideth in Christ bringeth forth much fruit." But we fall off and are fickle and need pruning. So then the knife must be put in. This time of the year the gardener is clipping his fruit trees if he wants them to bear. So God has to prune us. Instead of our murmuring and complaining about it, we ought to go to work to put forth more and more fruit. How many have lost their children and afterwards have gone to work earnestly for the first time for the Lord! Before they lost their children, they worked and lived wholly for them, spending all their time to accumulate money for them. God took their children to Him for their own sake as well as for their parents' sake—to lift them higher. No one who has read the Scripture will say that it does not teach us to work.

Every Bible student loves to work. The Word of God inspires us to work. Paul said the love of Christ constrained him. Jeremiah said the Word of God burned in his bones. He fed upon it and it was sweet to his taste. If a man gets his heart full of the Word of God, he is not then interested just in one little corner of the vineyard, but he will take a wide field of labor and interest. He will rejoice to hear of a conversion in any and every part of the world. He will be glad to hear of God's work among all denominations of Christians, among Baptists, among Methodists, among Presbyterians. The moment he hears the Word of God taught, he comes out of the sectarian world, and is interested to have the cause of God advanced in all parts of the world. His interest is not confined to the prosperity of his own little sect, but it goes out toward every good work.

A man was taken sick, and while he lay there some one sent him a bunch of flowers. He said if he had known how much good it would do a sick man, he would have sent some when he was well. A great many do not know how much

good they can do until they have been tried, and have been tried to their sorrow. If we will look around us day after day we will find many a good thing to do. We ought to pray every day that we may wipe away the tears of suffering from some one's face that very day. If we are going to help the poor widow and those fatherless children, we must do it now. God has sent us here to make the world brighter and better and to help those that carry burdens. Some one said the world seemed like two mountains, a mountain of joy and a mountain of sorrow, and if every day we can take a little from the mountain of sorrow to the mountain of joy we might be better and do better. "He that waters, himself shall be watered." Every one of us should study how we can be a blessing to others. These people who are going round with your hearts sad and cast down, if you go to work and try to help others, then your burdens will be gone and the light will shine in your souls.

In the 2d chapter of Titus, 14th verse, it says: "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of all good works." I think we do not like to be considered peculiar. We are very much afraid of that. We want to be like the world, and mingle with the world, and try to be like the world, so that people won't consider us peculiar. People do not like that. I hear people say sometimes, "Yes, she is a good woman, but"—with a shrug or a grimace—"she is very peculiar." "Yes, a very good man—yes, oh yes, but very peculiar." I would just like to make one journey round the world to see if I could not find one church made up of peculiar people. That church would shake the whole world. That is what we want—peculiarity. Christ taught us that He will make us a peculiar people, zealous of all good works. The very thing we do not like is the very thing we want to-day. Elijah was the most peculiar man of his day, but he was worth more than all those 100,000 people around him. He held the keys of heaven. He could stand before Ahab and his whole court, and all his false prophets. God was with him. Enoch was the most peculiar man that lived in his day. I suppose they all pointed to him and said, "Yes, yes, a good man, but very peculiar—different from other people." Daniel was the most peculiar man Babylon ever had. If we could only have a few peculiar people now in New York we would see wonderful results. If God has a great work to do, He will call some peculiar man to do it. A man that sets his back upon the

world, and sets his face like a flint toward heaven, is a man that is peculiar, and God can use him and speak through him.

The great trouble is with many that we don't get ourselves out of sight. We want to let the name of Christ be kept in sight, and let us work for Him, and then we are ready to work for the Lord in any position. Now turn to Titus iii. 8: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Now, if I understand that portion of Scripture, it means that you are to be a help to every good work, every good society. Don't say, "O God, bless my little field." Is the Tract Society a good society? I believe that it is. Let us do all we can to keep it up, and I hope the time is coming, and I hope I will live to see the day, and I believe I will, when these wealthy men will be seeking investments for the Lord as they do for themselves. It will do perhaps for these ungodly men to accumulate these millions, but when a man has been redeemed by the precious blood of the Lamb and is jealous of good work I think he ought to be seeking some investments for the Lord. Is this society a good society? Then maintain it. Keep it up. Look at the societies you have got in New York that are just bleeding at every pore, suffering for the want of money; look at the churches saddled with debt. Many men are not willing to get into debt themselves, but they will let the Lord's work suffer. Now, if you want a good appetite and if you want to sleep well, if you have got money, I will tell you what to do. Send around a check to the American Bible Society for $10,000; send one to the Tract Society for $10,000; send around to Dr. Tyng to pay off the church debt. See how his eyes brighten up when I say that. Here are some of these Presbyterian churches in the same fix. They would be very glad to have the debt on these churches paid off. They cannot work much for the Lord when they are in debt. Then there is the Young Women's Christian Association; they, too, have got a debt and want to work. Look at their field—these hundreds and thousands of women in New York city that will be led astray perhaps, and it will not be long before their feet will take hold on hell.

It is worth more than all your preaching if you can only have an institution to throw out a warm hand and a beneficent influence. You, ladies of wealth and position, say, "I don't see the importance of these things." Of course you don't

You have got a good mother and father to care for and watch over you, but look at the hundreds and thousands of girls that have got no father or mother, and have no wealth and are poor, and have to struggle against odds that you know nothing about. They ought to be helped, and the strong must help the weak, and if you have got money go and make good use of it. Go and be a sunbeam to cheer up somebody else, and by so doing get a blessing in your own soul. Says Paul: "Be careful that you maintain good work." Instead of cutting down these missionaries in a foreign land, I think it would be better for us to cut off some of our own luxury. When a man can drive out with a four-in-hand, let him give up two of his horses, and give what he saves by it to the foreign mission field, and so with many little luxuries; then we can enjoy Christianity a great deal better.

These hard times are the very best thing that could happen to the church. I don't believe we would have had such a blessing in New York if it had not been for these hard times. When men get their millions and hoard them up, I think it is the very best thing that can happen to them to have the Lord come and take them away, and if a man maintains these good works with his money he will never lose it, but lay it up in heaven. People say that such a man died worth so many millions. It doesn't make any difference how much a man accumulates. He can't die worth anything, for he leaves it here. He is not worth a penny; and so, if you want to save your money, lay it up in heaven where thieves cannot get hold of it. Make yourselves rich by thus investing in these good institutions; maintain good works; keep your Tract Society, your missions. Wouldn't it be a glorious day if, instead of our going around begging for money for these institutions, we could just sit in an office and have men send checks around. I have got tired and sick of going to men and begging for money. I hope the Lord of Heaven will stir up people so that they will be going around to see where they can invest their money. The ministers can tell them, for they know, and you that have money ought to consult them as to what is the best investment you can make. I want to be rich for eternity, not for time. But how blind and short-sighted men are that are seeking to be rich just for time. Men accumulate millions just to make the way to hell easy for their children. It is almost sure ruin for a child to be left in this world with money and nothing to do. You talk about the young ladies of this city whom you call so fortunate because they have got all the money they want

and have nothing to do. It is unfortunate, I tell you, and they are ruined. I pity them from the bottom of my heart. It would be far better if they hadn't a penny. Be careful, says Paul, that you maintain good works. It is good advice. Let us take it.

Now, what we want is to have men established. I have been connected for fifteen years—at least, before I started out on this preaching tour—with a mission Sabbath-school, and I have noticed this, that the teachers who are at the Sabbath-school fifty-two Sundays in the year, are constantly reaping, and those teachers who are not constantly established, and are only in the Sunday-school about six months, and then give up discouraged, and if there is something better offers, give up their place, they never succeed. What we want is to be established in every word and work, and let us take up this word and work and do it thoroughly, and God's word has gone out that we shall reap if we faint not. I was very much interested some time ago in a young lady that lived in the city. I don't know her name, or I have forgotten it. She was about to go to China as the wife of a missionary on his way to some heathen field. She had a large Sabbath-school class in the city, and succeeded in getting a blessing upon many of her scholars through her efforts. She was very anxious to get some one who would look after her little flock, and take care of them while she was gone. She had a brother who was not a Christian, and her heart was set on his being converted and taking her place as leader of the class. The young man—perhaps he is in this audience to-day—refused to accept of Christ, but away in her closet alone, she pleaded with God that her brother might be converted, and take her place. She wanted to reproduce herself, and that is what every Christian ought to do—get somebody else converted to take up your work. Well, the last morning came, and around the family altar, as the moment drew near for the lady's departure, and they did not know when they should see her again, the father broke down, and the boy went up stairs. Just before she left for the train the boy came down, and putting his arms around his sister's neck, said to her, "My dear sister, I will take your Saviour for mine, and I will take care of your class for you," and the young man took her class, and the last I heard of him he was filling her place. There was a young lady established in good work. When she left here she got some one to carry it on. Let me say to you young converts who have just commenced a Christian life—find some

work to do for the Master. Go out into the vineyard at once and get some work to do. Just persevere, and if you don't see the fruit pretty near, and the work don't seem to prosper, go right on. These Christians that get discouraged and disheartened, God never uses, and His kingdom is never built up through them. What we want is good courage to persevere.

Turn to Matthew v. 16: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Now the eyes of the whole Christian world are upon New York at the present time. They are looking to see just what you Christians are going to do, and if the work stops now, don't say it will be our fault. My dear friends, it will be your own. There has been no false excitement here. We have just preached the Gospel. To be sure, we have done it poorly, but it has been the same old Gospel. We have just held up Christ to the people, and if this work stops, bear in mind that it will be your own fault that you have not taken it up and carried it on. Thousands in this audience have got just as much ability and talent as I have got, or as Mr. Sankey has got, if you would only use it. All you have to do is to bring out your talents that have lain dormant and use them. God holds you responsible for your influence. Use whatever influence you have got and bring it to bear upon your friends, and upon those with whom you are acquainted, and do everything you can just to let your light shine, and let me say keep out of the world. But you say you are in the world. You may be in the world but not of it, just as a ship is in the water but not of it. The moment the water begins to get into the ship it sinks. You are in the world; don't let the world be in you. That is the difference.

I want to speak of one thing that has cheered me since coming here beyond measure, and that is the spirit of unity. We have not heard a word about denomination since I have been here. Thanks be to God, we are bound up in one bundle, and the moment we understand each other a little better we shall be able to do greater work, and the hosts of hell will not prevail against us.

FAREWELL ADDRESS TO YOUNG CONVERTS.

I WANT to speak to you from one word of four letters—able—and my prayer is that if you forget everything else that has been said during these services, the Lord by His Spirit may so impress that word upon your hearts that you may never forget it. In the 14th chapter of Romans, and 4th verse, you will find these words, "Yea, he shall be holden up, for God is able to make him stand." God is able to make him stand. I have no doubt that there are many skeptics, and even lukewarm Christians, that are saying in their hearts that these young converts will not stand long. They say, "Wait three months, or at the most six months, and see where all the converts are at the end of that time. They won't stand; they won't stand." I have heard that said all my life. Our fathers and our forefathers heard it. "Ah," they say, "they won't hold out," but look at the thousands and thousands of Christians that have held out notwithstanding all these prophecies. If you young converts, now in the morning of your Christian experience, will learn the lesson of this one word "able" it may save you many a painful experience. You cannot stand of yourselves, but it is God that is going to make you stand. He was able to make Joseph stand down there in Egypt, and to make Elijah stand before Ahab, and to make Daniel stand in Babylon, and John Bunyan to stand in Bedford. Probably he had as mean a nature as any one, and yet God was able to make him stand and to enable him to overcome that mean nature. The moment we lean on an arm of flesh, that moment we fall; then we are on dangerous ground; we walk on the edge of a volcano, on the brink of a precipice. I remember when I was a young Christian, I used to think that it would be easier after a time, and that when I had been a Christian fifteen or twenty years, I should have but few temptations and difficulties; but I find that the longer I live the more dangers I see surrounding me. Why,

Samson judged Israel for twenty years and then fell into sin; and how many men there are who fall in their old age. I don't mean that they are finally lost, but they fall into sin. They make some mistake, or their old temper springs up, and they do some mean thing, and very often the church has not as much sympathy with such persons as it ought to have. Too much is frequently expected of young Christians. There is a great difference between a man falling into sin and loving sin. If you fall into sin and all the time hate it, go and tell God all about it, for He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Guard against self-confidence, and the Lord will strengthen you and "make you stand." We find in the 10th of 1st Corinthians, this caution: "Wherefore, let him that thinketh he standeth take heed lest he fall." Be watchful; be prayerful; keep your eye fixed on Christ, not on any man, however good he may be. Christ is able to make you stand, able to deliver you out of every temptation; and He will not suffer you to be tempted above that ye are able. In Hebrews 2d and 18th verse, we read, "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." It has often been wonderfully encouraging to me to think that my Master has travelled all through this wilderness, that He knows all about the trials and temptations to which we are subject, and that therefore He is able to succor those that are tempted. When the old nature and the old temper assail you, look to Him for strength.

People lay it down as a wise rule in temporal things, "Don't live up to your income;" but you ought to live up to your income spiritually. Use all the grace you have, God has yet plenty more. He has got a throne of grace established so that you may go and get all you may need. Use all the grace God gives you, and don't save any, but when you want more, go and ask Him for it. See the face of God every morning before you see the face of man. Don't get more than one day's march from the throne of grace, and you will not go far astray.

An old Scotchman said to his son: "I want you to eat two breakfasts every morning. Do you know what I mean?" And the son reflected: "You mean I am to eat a breakfast for my soul as well as for my body." "That is right," said his father. See the face of your Father in Heaven before you see that of your earthly parent; go to Him every evening, and do not sleep at night without seeking pardon for the sins

of the day, for He is ever faithful to forgive, He delights to forgive. It is an old saying that "short reckonings make long friends." If you run up a long account with your grocer when you come to settle you say, "Here's this two pounds of sugar I never had, and this thing and the other thing I never had." You have forgotten all about it, but if you had paid for it at the time you would have remembered all about it. Keep short accounts with God, and you won't fall far into sin. In 2 Timothy, and the twelfth verse of the first chapter we have Paul's persuasion. The Presbyterians, the Baptists and every other denomination claim Paul as belonging to them. Mr. Sankey says he was a Methodist (laughter), but here we find what was Paul's persuasion. "For I know (he says) in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I don't so much mind what church you belong to, but I want that all these young converts should be of Paul's persuasion. If you really believe you have received the pardon of your sins, commit your life, your reputation, your money—commit it all to the Lord. Tell Satan you have committed it to the Lord. Refer him right over to Christ. Don't attempt to make any argument with Satan, for the Lord is able to keep that which you have committed to Him. A boy wanted to fight with one who was smaller than himself, but the little fellow said, "Wait till I call my big brother." Christ is your big Brother. You cannot fight with Satan, for he has six thousand years experience, and is a deal wiser than you are. But the Lion of the Tribe of Judah had a battle with him, and overcame him; and since then Satan always flies when he hears the name of Christ. Our elder Brother is able to help us, and He will always make a way of escape. In a town where I once lived, a man commenced business at a store where several others had failed. He had not much capital, not as much as some other men who preceded him, and every one expected that he would very soon fail. But he did not, and people couldn't understand the reason until one day it was discovered that he had a rich brother down East who kept furnishing him with money.

We have a rich Brother in heaven, and He is able to keep that which we have committed to Him, and to supply all our need. Let the young converts bear in mind that Christ is their keeper, and that they cannot keep themselves. In the 2d Cor. xi. 9, God says, "My peace is sufficient, for my strength is made perfect in weakness." Now we want these

young converts to serve Christ. It is not too much to expect that each one of you should bring twelve more. One young man came to me and said he was converted on the 3d of February; he had a list of fifty-nine persons, with the residence of each, whom he had since that time been instrumental in leading to Christ; and if that young convert has led fifty-nine, every man, woman, and child ought to be able to reach some. Let each one go to work; that is the way to grow in strength. "They that water others shall themselves be watered, and the liberal soul shall be fed. God is able to make all grace abound." Let me give you a little advice. Let your friends be those who are in the church. Select for your companions experienced Christians. Keep company with those who know a little more than you do yourselves. Of course, you get the best of the bargain; but from my own experience I know that is the best way to make advances in a religious life. Get in love with the blessed Bible, and the world will lose its hold upon you. It will not be giving up and making sacrifices, but you will have no desire to follow questionable pursuits. All the time will be occupied in God's service, and life will seem too short to do all that you will want to accomplish. My advice to all young converts is to join the church. If a minister preaches the Gospel, I don't care so much to what denomination he belongs. If your minister does not preach the Gospel find some other minister that does, but do not be running from one church to another. In Romans 4th, and 20th verse, God tells us that He is able to perform that which He has promised. Bear in mind that God's word is true; it will help you very much always to realize this. It is only when like Peter we begin to doubt that we fall. The old Scotch woman wrote against the promises in the Bible "T" "P," "tried" and "proved." Mr. Moody further counselled the young converts to abstain altogether from strong drink. A very large number of those who had gone back into sin in Europe had been the victims of drink: and even though they might be strong themselves, for the sake of the influence on the young and upon those who had less control over themselves they should have nothing to do with the intoxicating cup. Some people ask us in the inquiry-room whether it is a sin to smoke, to drink a little, to go to theatres, or read novels. Your consciences must dictate the answers to all such. For my part, I don't do these things, as I would not like my children to do them, and what is not good for them is not good for me. Beware also, of spiritual pride; never get puffed up with the idea that you are doing a great deal for the Lord.

In conclusion Mr. Moody said: And now, dear friends, I must say good-bye; but I do not like the word—rather let it be good-night; for the night will be but short, and the morning will soon come when we shall meet the other side of the river, where there is no parting. We have received nothing but kindness since we came here, and the Lord has abundantly blessed our work. May God bless all the policemen, and the reporters, and the choir, and the ushers, and all who have aided the Lord's cause since we came here ten weeks ago. God bless all the ministers who have worked so nobly with us for Christ, and may the good work go on when we are far from here.

THE CLOSE.

The Revival closes with prayer and praise.

Mr. Moody then prayed long and fervently, and asked that the Holy Ghost might abound with all present. He wound up by again calling down a blessing on all concerned in the work, and was greatly affected at the close. Mr. Sankey sang a farewell hymn to the air of "Home, Sweet Home," and the services finished with the singing of "Praise God from Whom all Blessings Flow," and the benediction pronounced by the Rev. J. Cotton Smith, D. D.

Messrs. Moody and Sankey at once left the platform and retired to the private rooms, but it was a considerable time before the vast congregation had dispersed, many lingering to give the parting hand-shake to those with whom, in various relations, they had been associated during the past two or three weeks.

It is estimated that 3500 new converts were present, the remainder of the audience being composed of Christian workers, clergymen, and the choir.

REVIVAL CONVENTION.

First Day of the Revival Convention, held at the Hippodrome in New York, March 29, 1876.

Large number of Churches Represented.—Interest shown by the Delegates.—Mr. Moody's Inspiriting Words.—The Subjects Discussed.—Evangelistic Services and Prayer-meetings.—Inquiry-meetings.—Training Converts and Lay Teachers.—Questions and Replies by Mr. Moody.—Remarks by the Rev. Drs. Booth, Fish, Stephen H. Tyng, jr., Deems, and Others.

THE Christian Convention of Ministers and Layman, called by the committees which are conducting the revival work in this city to confer upon topics of importance in Christian labor, and particularly in special evangelistic efforts, held two sessions at the Hippodrome, March 29. A great number of churches were represented, and zealous interest was shown in the discussions and the addresses by Mr. Moody, and by well-known clergymen. A novel part of the proceedings was the questioning of Mr. Moody by the delegates upon the subjects under consideration, and his quick and forcible answers inspirited as well as instructed his hearers. The topics which were taken up during the day were evangelistic services, the conduct of prayer-meetings, inquiry-meetings, and the training of young converts and lay teachers.

THE MORNING SESSION.

At the opening of the Convention at 10 o'clock, the great hall of the Hippodrome was full, a large audience being present in addition to the 3350 pastoral and lay delegates, representing 19 States and 340 towns. The great majority of the delegates were layman. All seemed deeply interested in the revival work and in the subjects which they had come to discuss, and they formed a body of men impressive by numbers,

zeal and intelligence. The topics for the morning were, Evangelistic Services, How to Conduct Them, and How to Conduct Prayer-meetings.

The services were opened with the hymn, "Come, thou fount of every blessing." The Rev. Dr. William Ormiston prayed, and the Rev. Dr. Plumer, of Columbia, S. C., read an extract from the Bible. Mr. Moody addressed the convention briefly on the subjects before it. He invited all in the hall to ask any questions about the work, and from his position on the platform replied to them. Questions poured in rapidly, generally two or three at a time, but the answers were always prompt and direct, and gave great satisfaction. The whole meeting was enthusiastic, and was infused with Mr. Moody's inimitable spirit. Instead of heavy and labored discussion there was an amount of life and earnestness and contagious zeal that would arouse the sleepiest member to a keen interest in the subject, and yet the questions lost none of their seriousness by this cheerful handling. Those who went to the convention with a sombre gravity ready for the occasion, soon found it giving away under Mr. Moody's replies, and laughter and applause were frequent. If the spirit of the convention could survive and be carried by each delegate into his own town and church, the whole country would be awakened and a great work accomplished.

Mr. Moody, in announcing the subjects of the day, spoke as follows:

The two subjects that we have for this forenoon are as follows: Evangelistic Services—How to Conduct them, and How to Conduct Prayer-Meetings. I have not asked any one to speak on these questions. I thought we would just come together and spend an hour on each question. At Philadelphia we found it was profitable just to let any one in the audience ask any question on the subject before us, and we would try and answer it if we could, and in that way, I think, we will be enabled to help those that have difficulty. Let me say a few words about this question.

A person said to me, "What do you mean by Evangelistic services? Is not all service Evangelistic? What do you mean by preaching the Gospel? Are not all services in churches and all meetings preaching the Gospel?" No. There is a good deal of difference. There are three services—at least there ought to be—in every church, and every one ought to keep them in their mind. There is worshipping God. That is not preaching the Gospel at all. We come to the

house of God to worship at times, when we meet around the Lord's table—that is worship, or ought to be. Then there is teaching—building up God's people. That is not preaching the Gospel. Then there is proclaiming the good news of the Gospel to the world, to the unsaved. Now, the question we have before us is, How can these services be conducted to make them profitable? Well, I should say you have to conduct them to interest the people. If they go to sleep, they certainly want to be roused up, and if one method don't wake them up, try another. But I think we ought to use our common sense, if you will allow me the word. We talk a good deal about it, but I think it is about the least sense we have, especially in the Lord's work. If one method don't succeed, let us try another. This preaching to empty seats don't pay. If people won't come to hear us, let us go where they are. We want to preach. Go into some neighborhood and get some persons to invite you into their house, and get them into the kitchen, and preach there; but make it a point to interest the people, and as soon as they get interested they will follow you and fill the churches.

Now, I have come to this conclusion, that if we are going to have successful Gospel meetings, we have got to have a little more life in them. Life is found in singing new hymns, for instance. I know some churches that have been singing about a dozen hymns for the last twenty years, such hymns as "Rock of Ages," "There is a fountain filled with blood," etc. The hymns are always good, but we want a variety. We want new hymns as well as the old ones. I find it wakes up a congregation very much to bring in now and then a new hymn. And if you cannot wake them up with preaching let us sing it into them. I believe the time is coming when we will make a good deal more of just singing the Gospel. Then when a man is converted let us have him in these meetings giving his testimony. Some people are afraid of that. I believe the secret of John Wesley's success was that he sent every man to work as soon as he was converted. Of course you have to guard that point. Some say they become spiritually proud—no doubt of that; but if they don't go to work they become spiritually lazy, and I don't know what's the difference.

Now, the first impulse of the young convert is to go and publish what Christ has done for him. Sometimes a young convert will wake up a whole community and a whole town, just merely telling what the Lord has done for him; and it is good to bring in these witnesses and let them speak. Then

another thing. In a good many towns where we have union meetings we change ministers every night, and a good many special religious meetings have been organized, and proved perfect failures. I am getting letters all the time telling about special meetings, how the people turned out well, but there were no results, and on inquiry I found they had a Methodist minister one night, a Baptist minister another, an Episcopal minister another, a Congregational minister another, in order to keep all denominations in, and the result was they preached everybody out of doors. You could see right on the face of it that that would be the result. One man gets the people all interested, and just at the point where he needs to continue his own ministrations another steps in and he goes out. And so there is no getting hold of the people. Now I believe we have got to have one man.

I remember in Chicago, the last winter I was there, we had preaching every afternoon. We went out with invitations into saloons, billiard halls, etc., and we got a large audience there every afternoon, and we had a new minister every day. We wanted to bring in all denominations to keep harmony, and I believe there was one solitary conversion after preaching thirty days. If we had only stuck to one minister, I believe we would have done a great work then and there, and if we are going to have successful evangelistic services, we cannot be changing speakers every night. And that is why it is best to get a man out of town, and all will unite on that one man. I wish we could get rid of this jealousy. If we could unite on one man and support him with our prayers and our money, if it need be, and just work with him, there would be results. I never knew it to fail yet. It is just this party feeling that comes in and prevents the good results we expect. We are afraid this denomination won't like it, and that denomination won't be properly represented.

Then these meetings ought to be made short. I find a great many are killed because they are too long. The minister speaks five minutes, and a minister's five minutes is always ten, and his ten minutes is always twenty [laughter]; and the result is you preach everybody into the spirit and out of it before the meeting is over. When the people leave they are glad to go home, and ought to go home. Now, you send the people away hungry, and they will come back again. There was a man in London who preached in the open air until everybody left him, and somebody said, "Why did you preach so long?" "Oh," said he, "I thought it would be a pity to

stop while there was anybody listening." [Laughter.] It is a good deal better to cut right off, then people will come back again to hear. But I only just wanted to open this question and give a few hints of what my idea is. Now, if any of you have a few questions you would like to ask, in any part of the hall, on this one subject, we would like to answer them, and if we cannot, there may be some one else here who can.

Here Mr. Moody paused for questions, and then ensued a rapid colloquy, in which Mr. Moody displayed so much quickness and acuteness as to make this portion of the discussion the most interesting of the morning. The questions came thick and fast from all parts of the vast hall, so that the evangelist had to choose first comers. It was impossible to obtain the names of the interrogators, as they were widely scattered, but the dialogue ran as follows:

Q. Would you start a meeting when there is no special interest in the churches?

Mr. Moody—Certainly I would. A good many are folding their arms and saying, "Wait until the good time comes to favor Zion." The point is to make the good time come anyway. Go to work. They have got no calendar in heaven. God can work one month as well as another, and He is always ready when we are ready.

Q. Would you increase the number of meetings as the interest increases?

Mr. Moody—It depends upon how many meetings I have had. If I had as many as I could attend, I would not increase them; but I would if I could.

Q. Suppose the minister is interested and there is no special feeling among the people, would you call in outside help? Would you commence the effort by calling in at once outside help?

Mr. Moody—That is a very important question. If I were a minister in a community or a church, and could not get more than one or two to sympathize with me, I would just get them around to my study, and we would pray and go forth in the name of the Lord, and say, "We are going to have a meeting," and there will be an interest break out. Three men can move any town. If you are going to wait until the whole church gets aroused, you will have to wait a long time. Get as many as you can, and God will stand by you.

Q. Suppose the congregation is alive and the minister is dead?

Mr. Moody—Then let the congregation go on without the minister. [Laughter.]

Q. Suppose the minister won't permit them?

Mr. Moody—He can't prevent it. A man that wants to work for God can do so and nobody can stop him.

Q. Suppose there is a difficulty in the church which cannot be removed?

Mr. Moody—I don't know of any difficulties that God cannot remove. The trouble is we are trying to remove these difficulties ourselves instead of going to God in prayer.

Q. Why was it the Lord Jesus could not do anything at Nazareth?

Mr. Moody—On account of their unbelief; but that was the world, not the church. [Laughter.]

Q. Is it best to put a test question in a church, asking those that are anxious for their souls to arise, or rather go to another room?

Mr. Moody—I think so. If any man is going to be saved, he is going to take up his cross, and if it is a cross, I would like to ask him to do it. What you want is to get them to do something they don't want to do, and it is a great cross generally for people to rise for prayer; but in the very act of doing it they are very often blessed. It is letting their friends know that they are interested, and are on the Lord's side. I have found in the last three years that it has been a great help to us. In fact, I don't think I should attempt to have meetings without the inquiry-room. People are sometimes impressed under the sermon, but what you want is to deal with them personally. Here and there one is converted under the sermon, but for every one converted under the sermon hundreds are converted in the inquiry-room.

Q. Suppose the pastor and a small portion of his congregation desire to have a meeting and the trustees refuse to open the doors?

Mr. Moody—Well, I should pray for the trustees. In the first place, the church has made a mistake in electing unconverted men as trustees. We want Christian men to hold office in the church. Men sometimes are put in as trustees that haven't got any character at all, and they regulate your choir and very often your minister; and if a minister touches their consciences and preaches right at them, they get annoyed and send him away.

Q. In a community where there is an interesting revival very

many families have not been reached—do not attend church anywhere; what would you have laymen try to do?

Mr. Moody—I would have the whole town districted off and every family visited. I think that could be done.

Q. Do you advocate "anxious seats?"

Mr. Moody—I would rather call it seats of decision; but in union meetings you know we have to lay aside a good many of the different denominational peculiarities. The "anxious seat" is known to the Methodists, but if we should call it that the Presbyterians would be afraid and the Episcopalians would be so shocked that they would leave, and I find in the union meetings it is best to ask them to go right into the other room, and talk to them there.

Q. What would you say to a person who replies, "I can be a Christian without rising for prayer?"

Mr. Moody—I should say most certainly he could, but as a general thing he won't. If a man makes up his mind that he won't do a thing, the Lord generally makes him do it before he gets into the kingdom.

Q. What method would you recommend to get people on their feet to testify for Christ?

Mr. Moody—In the first place, I would bury all stiffness. If a meeting has a formal manner, it throws a stiffness over it, so that it would take almost an earthquake to get a man up; but if it is free and social, just as you would go into a man's house and talk with him, you will find people will appreciate it and get up.

Q. When one or more leading members of the church have so borne themselves in the community as that the church has been scandalized, would you recommend a course of discipline before commencing special meetings?

Mr. Moody—I should say certainly. I should go to the 18th chapter of Matthew and see what we are taught to do there, and if these men would not repent I would turn them out of the church and then commence to work. I would rather have ten members right with God than to have a great church of five hundred members and the world laughing at them.

Q. If the world has got in and is stronger than the church, what?

Mr. Moody—Then I would organize another church. [Laughter.] The mistake in all this is in taking unconverted people into the church. We have got to be more prayerful.

Q. Suppose there are excitements in the church that seem to draw the attention of the church away from higher things, politics, for instance?

Mr. Moody—I don't know much about politics. The political question might interest the world, and you could go right on without being interrupted; but the thing I dread more than I do politics is these miserable church fairs. [Laughter.] That is the thing that bothers me most. More meetings have been broken up and the interest dissipated by these bazaars and church festivals than by your political meetings.

Q. How far is it wise to encourage young converts to labor with inquirers in the inquiry-meeting?

Mr. Moody—I always encourage them. I believe a man who has been a great drunkard, for instance, and been reclaimed, is just the man to go to work among his class.

Q. How would you use the boys and girls?

Mr. Moody—You have to use a good deal of discretion about children. I will admit there is great danger in having children take an active part, for some people are sure to say, "Don't that boy speak well?" and up comes spiritual pride, and you have ruined that boy.

Q. Is a man justified in neglecting service at his own church in order to talk to those who will not attend church?

Mr. Moody—My experience has been that the man that has got the spirit to go out after other men will bring a good many into the church. He don't neglect it; he is worth about a dozen men who go and take good cushioned seats Sunday after Sunday and don't speak to any one.

Q. When a man feels that he must preach the gospel and the church doesn't want to hear it, must he go out?

Mr. Moody—A great many have got the idea that they can preach the gospel, when they cannot, and some have got the idea that they cannot preach the gospel, and they can to a certain class, and then they are just the ones to speak in that church. Now I have tried that. When I was first converted I thought I must talk to them about Christ, but I saw they did not like it, and finally they came and told me I could serve the Lord better by keeping still. Then I went out into the street, and God blessed me, and I got to preaching before I knew it. If the people don't want you, don't force yourself upon them. Go out and preach to the ragged and the destitute.

Q. Would you encourage women preaching in the pulpit?

Mr. Moody—I should say it is a complicated point, and we

will leave it. I don't care about my wife going around and preaching. [Laughter.]

Here Mr. Moody called upon Mr. Sankey to sing a song, which closed the interrogatories on this point and the hour allotted to it. Mr. Moody then introduced the other topic of the morning—How to conduct prayer-meetings and make them successful. "I have noticed," said he, "in travelling up and down the country, and after mingling with a great many ministers, that it is not the man that can preach the best that is the most successful, but the man that knows how to get his people together to pray. He has more freedom. It is so much easier to preach to an audience that is in full sympathy with you than to those that are criticising all the time; it chills your heart through and through. Now if we could only have our prayer-meetings what they ought to be, and people go not out of any sense of duty, but because they delight to go, it would be a great help to a minister on Sunday. Now I find it a great help in prayer-meetings to get the people right up close together, and then get myself right down among them. I believe many a meeting is lost by the people being scattered."

Another important thing is to see that the ventilation is all right. Sometimes I have been in rooms where I think the air must have been in there five or six years. You cannot always trust the janitors to take care of it. The people get sleepy, and you think it is your fault. Very often such a thing is the fault of bad ventilation. See that you get fresh air—not too hot, and not too cold, but pure. Then it is a good thing to have a subject. Let all the people know a week beforehand what the subject is going to be. You take the subject of Faith, say, and ask a brother or two privately to say a little on that subject. If they say, "I cannot get my thoughts together;" or, "I am so frightened when I get up that I tremble all over," then tell him just to get up and read a verse. It won't be long before they will add a few words to that verse, and after a while they will want to talk too much, and the meetings thus become very profitable to those men. What we want is variety. Instead of having Deacon Jones and Deacon Smith and Deacon Brown do all the praying and all the talking, have somebody else say something in this way, and thus create an interest.

I would not have the minister always take the lead, for I have noticed when the minister takes the lead, if he ever goes off there is a collapse. Now, it seems to me a minister should get different ones into the chair, and when he goes off the

meetings won't miss him, and there will be no falling off. Not only that, but he is training his members to work. They will go out around the town and in school-houses, and preach the Gospel, and we multiply preachers and workers in that way if they are only just taught to take part. Now, I believe there are a great many in our church prayer-meetings that could be brought out and made to be a great help if the ministers would only pay attention to it. How many lawyers, physicians, public speakers we have who do nothing to actively help along the work, and I believe that difficulty could be removed if the minister would take a little pains. Let the father whose son has been converted get up and give thanks. Have once in a while a thanksgiving meeting. It wakes up a church wonderfully, once in a while to let the young converts relate their experiences. Then you say, what are you going to do with these men that talk so long? I would talk to them privately, and tell them they must try to be shorter. And it is a good thing sometimes for ministers themselves not to be too long. Sometimes they read a good deal of Scripture, and talk until perhaps only fifteen minutes is left, and then they complain because Deacon Smith, or Jones, or some one else talks too long. Just let the minister strike the keynote of the meeting, and if he can't do that in ten minutes he can't at all. Very often a minister takes up a chapter and exhausts it, and says everything he can think of in the chapter, and then can you wonder a layman cannot say more who has had no study of the subject? Give out the subject a week ahead, let the minister take five or ten minutes in opening, and then let the different ones take part. That would be greater variety. When a man takes part he gets greatly interested himself. It was pretty true what the old deacon said, that when he took part they were very interesting, and when he didn't they seemed very dull. [Laughter.]

As Mr. Moody closed, three or four delegates were on their feet ready with their questions, as follows:

Q. Suppose one, two or three brethren come to the prayer-meeting and there are thirty sisters, how are you going to get along?

Mr. Moody—I should call it a woman's meeting, and go on and have the sisters take part. [Laughter.]

Q. What should be the main purpose of a prayer-meeting—the conversion of sinners, devotion, or the edification of saints?

Mr. Moody—I should say that the prayer-meeting ought to be for the edification of saints and devotion.

Q. If some are very happy and begin to shout and clap their hands, would you stop them?

Mr. Moody—That is a controverted point and I will omit that. [Laughter.] I have an idea that a Gospel meeting is one thing, and a prayer-meeting another. There also ought to be meetings where we proclaim the Gospel to the unsaved.

Q. Would you have an inquiry meeting after every preaching?

Mr. Moody—My experience has led me to think the best time to strike is when the iron is hot. If I was preaching, and tried to rouse men to flee from the wrath to come, I would have an inquiry meeting afterward.

Q. Is it profitable to have preaching services every Sunday-night for the unconverted?

Mr. Moody—Yes, and every night, too, sometimes; but my idea of church worship is about like this: We have breaking of the bread, or communion; then there is teaching, and then in the evening they proclaim the Gospel, and in the morning they come knowing it is for the edification of the saints, building up God's people.

Q. You say you would allow church members to conduct prayer-meetings. You know the character of the New England Congregational prayer-meeting, and that there is danger that these people begin to take the leadership out of the hands of the minister and trouble comes of it. What would you do to prevent that?

Mr. Moody—I should say the minister had not been faithful in building up his people. I don't think there is any trouble of that kind in a good many churches where members lead. Dr. Cuyler does not lead his own prayer-meeting Friday-night, and what we want is to bring out the talent that lies buried in the church, and if we don't bring it out in the evening meetings, I don't know how we will.

Here a delegate informed the meeting that Dr. Cuyler never leads his prayer-meetings, but sits in his congregation, sometimes speaking, and sometimes not.

Q. Would you advise having a young people's meeting separate from the regular church prayer-meeting?

Mr. Moody—I always have had in our church in Chicago. We have children's meetings once a week, young people's meetings, and then a meeting Friday-night for all, old and young.

Q. Is there any relation between united work and united prayer?

Mr. Moody—If they get to praying well, they will work well.

Q. How about the ministers praying and preaching, too?

Mr. Moody—I think it is a good deal better to divide the ground. If a minister does all the praying and preaching and singing, the church will do all the sleeping.

Q. Do you believe in calling on people to pray and speak in the prayer-meeting?

Mr. Moody—My theory is one thing and my practice another. I have always advocated open prayer-meetings, but when our noon prayer-meetings became so large we often had men whom we did not know coming up and talking and talking and not saying anything, and others who had come a hundred miles just to be present at that meeting, and so we have had to put it into the hands of those on the platform. Still, I stick to my theory that it is better to have an open meeting. You sometimes get things that grate upon your nerves, but at the same time you get things that you would not get if you took it into your own hands. If men ruin a meeting you must talk with them personally and make them keep still. Now, you sometimes call on a man to pray when he has not got the spirit of prayer in him, and that is one of the reasons why I object to calling on men. Some men are called on to pray that just pray a meeting dead.

Q. What would you do with the brother who prays the same prayer over and over again?

Mr. Moody—I should see him privately and talk with him about his own soul, because very often you find these men are out of communion with God, and are just keeping up the forms.

Q. If you tell a man to be short and he don't obey, what then?

Mr. Moody—I would have a bell.

Q. Suppose you drive him away by that method, what then?

Mr. Moody—Let him go. Five men will come and take his place.

Q. Is it wise to adhere to a series of topics?

Mr. Moody—I would say yes and I would say no. Sometimes you are in the midst of a series and some special interest breaks out, then let your series go. Make the point that your meetings must be interesting.

Q. Suppose a prosy speaker is an old minister who always takes part, what would you do?

Mr. Moody—I would deal with him as I would with any one else. I would not allow any man to ruin the meeting.

Q. In a social prayer-meeting during the week do you advise that women take part in the prayer?

Mr. Moody—That is a controverted point; some say yes, and some say no; so we will let them have their own way.

Q. Would you stop a man's prayer by a bell?

Mr. Moody—If a man's prayer don't seem to go higher than his head, I should not hesitate to ring him down.

Q. If a man prays in every prayer-meeting, and there is a general doubt about his standing, what then?

Mr. Moody—I would go and labor with him, and if I thought he was wrong, I would tell him so. I think we make a great mistake that we don't go to men and just tell them their trouble.

Q. What should be a man's posture when he is praying?

Mr. Moody—I don't know. Sometimes I pray right on my face, and sometimes I bow; sometimes I have sweet communion with God in my bed. It makes no difference how we pray.

Q. What does the Scripture teach that women should do in prayer-meeting?

Mr. Moody—It teaches that they should pray like all the rest of them.

Q. Why do you leave out the woman question by saying it is controverted?

Mr. Moody—There are some men who have one hobby-horse and they trot him out on all occasions. When you come into a union meeting like this where all denominations are represented, let us leave aside the questions that provoke only dispute instead of breaking up the convention.

Q. Why not as well break up a convention as a church by this discussion?

Mr. Moody—Very well. You get up a convention to talk about it. This convention has not been called for that. [Laughter.]

Here Mr. Moody, the hour being nearly up, requested Mr. Sankey to sing "Watching and Waiting," after which the noon prayer-meeting was opened.

AFTERNOON SESSION.

The exercises of the afternoon session were begun at 3 o'clock. There were 8,000 people in the house, and the meeting was full of interest. The subjects were: "Inquiry Meetings: How

can they Become Part of the Service in our Churches," and "The Training of Young Converts and Lay Teachers." There were short addresses from a number of prominent clergymen, but no questions and answers as in the morning, and the real work of the Convention was entered upon. Mr. Moody has plenty of able assistance, but his spirit and plans pervaded everything. There were prayers by the Rev. A. D. Vail, the Rev. Dr. Plumer of South Carolina, and Dr. Hall. The first address was by Dr. Fish of Newark. He said:

I do not know why Mr. Moody has requested me to open this discussion, except possibly that he is familiar with the fact that for a long time I have had something to do with the inquiry meetings of about 1200 souls, whom I have had the joy and privilege of introducing into the Christian church of Newark, upon profession of their faith. Almost all of them have come through between my fingers in careful examination and handling in the inquiry-room, and I have never had a year of my ministry where the inquiry-room has not been an important feature. I intend in the future to make much more of it than I have ever done, and never to have a service—unless it be an unusual case—in which the inquiry does not form a part. I believe we are accustomed, all of us, to set our nets and not to draw them. When I was at the Sea of Galilee, I forced my oars in as far as I could, and the fishes ran up in plenteous numbers to see what was going on, but I did not catch a single one. The next day a friend of mine caught one fish, and the sea was full of them. Jesus said, "I will make ye fishers of men." Where there are such multitudes of souls, we ought to catch some of them. I think the place to catch souls is the inquiry-room. One Sunday night I was saying from my pulpit that hand-picked fruit was the best kind of fruit; that the orchardman does not pick up the fruit that falls on the ground and put it away to keep late in the season, but he gets the fruit that is picked one by one, apple by apple, from the bough, carefully, and puts it away to keep. I said hand-picked fruit is what we want. An old woman who had been going to my church a great while, when she heard this, began to work. The next night she brought her husband to the meeting. He said: "For twenty years I have not darkened the door of a church of God, but my wife has been teasing me so much all day to come here to-night, I had to come." "Yes," the old woman said, "I thought I would try and do some of the work you told us about last night. My husband

was the nearest to me, and I thought I would begin at home and pick him."

There are various advantages that accrue from this sort of thing. I find it beneficial to my people and me to form the practical acquaintance that we form in this way, especially with the new converts. It is not a small matter to become personally acquainted with two or three hundred converts whom you are apt to receive in a great city like this. The work of conversion is only the first step. If the minister is personally dealing with every soul in the inquiry-room, he is prepared to build up and instruct that soul. They also form personal acquaintance with each other.

In connection with the matter of making the inquiry-room a permanent part of the church services, it is well to make the preaching service short. I find out more and more that short services are the best. (I speak of my Sunday evening services, when I am hand-picking, and am particularly after the soul.) One year ago, I announced that my Sunday evening sermon would not exceed fifteen or twenty minutes, and after that we would adjourn to the inquiry-room. I send down a choir of singers, and station men in the vestibule to be polite to those who look timidly in, and invite them in, and make it seem pleasant to them. In ten minutes it is all organized, and the meeting, which I study to make social and free, without any of the stiffness that brother Moody says kills everything, and every night we are given some precious souls. Let us never set our net without drawing it to see if there will be some fish there. Let us strike while the iron is hot, and let us make it hot by striking, by making our sermons so consumingly full of the desire to save souls that are there present, that all with whom we come in contact will be conscious that we are earnestly after them, and so we shall have inquirers the year round.

Dr. Booth then addressed the meeting as follows: I respond to Mr. Moody's request because I made up my mind in the beginning to acquiesce in every direction of his, and say, "Yes," whenever he said come. I do not know much practically about the subject, but we all understand more or less that the inquiry meeting is consistent with the whole truth of the principles we are working for. How shall we put the inquiry meeting on the top of the Sabbath services? One night I had charge of the after-meeting here, and just beforehand, Brother Sankey said to me, "After they have entered, do you draw the net." It was the first time I had heard it,

and I determined I would. I said, one Sabbath morning, after preaching on the text, "Come, for all things are now ready," this sermon presupposes and involves an invitation now and here. It does not imply that you are to go away after the sermon and spend two or three hours exposed to the influence of the world, the flesh, and the devil, but then and there to give them an opportunity of accepting Christ. Such a thing as an inquiry meeting had never taken place under my sober ministry in my staid church, but I resolved to do it; and ten people came in that very first night and accepted Christ, and one of the ten was a dear young man whom I had been yearning after for years. The inquiry meeting is according to the plan of the Gospel as a proclamation. The difficulty is that all sermons are not intended to mount up to that climax. If our sermons are mere orations, and theories of Christianity, such an invitation is incongruous and absurd; but when the sermon says "Come" from beginning to end, when it is appended to the cross, when it is bleeding with tears and sobs all the way through, then we can say "Come." Suppose only ten come? There will be fifty who will go away and come the next night, probably. Look at this assembly. Here is a simple Gospel preached to sinners, not as a demonstration, not as a plea against infidelity, but as a proclamation; and it has held New York for a month, and I believe if it could go on for six months more we could almost disband our police force. [Applause.]

Charles Dickens eight years ago went into the Victoria Theatre, in the East End of London. He sat looking in at the door, and an English clergyman was preaching, telling the story of converting a philosopher. It was such an audience as would gather at the Five Points here in New York. Mr. Dickens, whose heart grew tenderer as he drew nearer to the grave, looked in and said: "Looking in at the door out of the mire and dust of my way of life, I hear the story of your saved philosopher; but," said he, "when a man goes to London that will take the story of the dying thief on the cross, whom Jesus forgave, and preach that in London, it will be a sight to see." Well, New York has seen it; it is here.

Mr. Moody closed the discussion on this subject, speaking as follows:

If the ministers would encourage their members to be scattered among the audience, to never mind their pew but sit back by the door if need be, or in the gallery, where they can watch the faces of the audience, it would be a good thing. In

Scotland I met a man who with his wife would go and sit among them, as they said, to watch for souls. When they saw any one who seemed impressed they would go to him after the meeting and talk with him. Nearly all the conversions in that church during the last fifteen months had been made through that influence. Now, if we could only have from thirty to fifty members of the church whose business it is just to watch, and you laymen and laywomen to afterward clinch them in. The best way in our regular churches is to let the workers all help pull the net in. You will get a good many fishes; it won't be now and then one, but scores and scores. Now, a stranger coming into a church likes to have some one speak to him. He does not feel insulted at all. A young man coming to New York a stranger and going to church, if some one asks him to go into the inquiry-room it makes him happy and cheers him. Two young men came into our inquiry-room here the other night, and after a convert had talked with them, and showed them the way, the light broke in upon them. They were asked, "Where do you go to church?" They gave the name of the church where they had been going. Said one, "I advise you to go and see the minister of that church." They said, "We don't want to go there any more; we have gone there for six years and no one has spoken to us."

A man was preaching about Christians recognizing each other in Heaven, and some one said, "I wish he would preach about recognizing each other on earth." In one place where I preached where there was no special interest, I looked over the great hall of the old circus building where it was held, and saw men talking to other men here and there. I said to the Secretary of the Young Men's Christian Association who got up the meeting, "Who are those men?" He said, "They are a band of workers." They were all scattered through the hall, and preaching and watching for souls. Out of the fifty of them, forty-one of their number had got a soul each and were talking and preaching with them. We have been asleep long enough. When the laity wake up and try and help the minister the minister will preach better. If the minister finds he has not been drawing the net right, if a good many in his church go to work and help him he will do better; he will prepare the sermons with that one thing in view. Will this draw men to Christ?

I do not see how men can preach without inquiry-meetings. I like to see the converts. One minister in Scotland said he

did not believe in disturbing the impression. If he had made an impression he did not want any one to say anything. He said, "After you sow the seed you don't want to go and dig it up to see whether it has sprouted." But I told him, "The farmers all harrow it in after it is sowed." [Applause.]

The subject for the next hour was announced as "The Training of Young Converts and Lay Teachers." Upon this topic Dr. Stephen H. Tyng, Jr., spoke as follows:

Our failure to train young converts in the faith has resulted in the present Laodicean condition of the church. If the young converts who in the last ten years have been brought into the churches in this city had been systematically and perseveringly instructed in God's Word and in methods of work, we should not be so greatly surprised at the occurrences of the past four weeks, and I am satisfied that very much dishonor is done to the Holy Ghost in consequence of the failure of the church to train its converts. People constantly say, "Do you think the converts in this revival are going to stick?" That will depend upon the faithfulness of the church, and in the failure of very many of them the Holy Ghost bears the rebuke of our own laziness. In reference to this training, it seems to me there are three distinct departments: In the word, in the worship, and in the work of the church. Some of the converts come into our churches from skeptical life, ignorant even of the succession of the books of the Bible. Most of the Bible is an unknown territory, and we need to train our young converts in the texts of the word.

I would limit them to testimony in speaking before the Church. I do not believe in experience meetings for young converts. When we are confessing Christ we are safe, but when we are professing religion we are on dangerous grounds. When some one asked Bishop Griswold of Richmond, "Bishop, have you much humility?" he said, "None to speak of." Most people have too much to speak of.

The Church is a body of workers, and not a body to be worked upon. Everybody is thinking now-a-days, "Why does not the pastor take care of me? I am a wandering sheep, and ought to be looked after." But the pastor has not, in his relation, the analogy of the shepherd to the fold. The Church ought to be a body of workers. The young convert ought to be trained in his place as a worker, and the pastor is the leader of the work. He is the general. He is to do what this man has been doing here for six weeks past, "bossing" everybody, directing everybody in the way in which he is to

do his work. Let him specially set every man to work, if possible, in the line of his secular occupation. Let him use a physician, for instance, at the bedside of the sick and suffering, and in his assignments of work consult the secular occupation of the man. Thus it is that young converts very soon become strong officers for Christ.

Second and Last Day of the Revival Convention, held at the Hippodrome, in New York, March 30, 1876.

Mr. Sankey Speaks at Length on Singing in Churches, Prayer-meetings and Revival Services.—Opposition to Paid Choirs.—Addresses by Drs. Taylor and Hastings.—Mr. Moody Answers Questions again.—Subjects Considered in the Afternoon Session.—Methods of Getting Hold of the Masses and of Young Men.—Mr. Moody Questions Dr. Plumer in the Evening.

THE MORNING SESSION.

The exercises of the Convention were resumed promptly at 10 o'clock. The front seats and best gallery seats next the platform were reserved for the delegates, while persons who have had the privileges of the Hippodrome for many weeks retired to the background. The proceedings were exceedingly interesting. The time allotted to the discussions was so short, that it was necessary to deal with every subject with the utmost directness, and it was then abandoned before any one was tired of it or had exhausted it, in order to give place to the next. Meetings might be held with the same interest and profit for several days. It is a memorable season for all those who have the revival work at heart. The fellowship and communion must awaken and encourage many a weary and discouraged worker, and all will return feeling they have been greatly encouraged and inspirited.

The session opened with the hymn of praise, "Rejoice and be glad, the Redeemer has come," and the volume of voice filled the hall. The subject before the Convention for the first hour was, "How shall the service of song be conducted in the Lord's work?" This being the especial work and study of Mr. Sankey for many years, he was called upon to give the results of his labors and experience. He spoke briefly and forcibly in favor of congregational singing, in which each one should praise God for himself and not hire anybody else to do

it in his stead. He was followed by Dr. William M. Taylor, and then Dr. Hastings spoke on the other side of the question in favor of choirs. From 11 to 12 the time was occupied with the questions to Mr. Moody and his answers. Instead of questions being asked from the floor, as on the preceding morning, they had been put in writing, and Mr. Moody read and answered them almost in the same breath with aptness and force. This continued for half an hour, an uninterrupted flow of vigorous and sometimes witty talk, pervaded with Christian truth. It was a combination of repartee and instruction which surprised, delighted and did good to every one. Though many old prejudices must have been assailed by much that he said, it was said in such a way that no one was hurt or strengthened in opposition. His unqualified condemnation of church fairs, "If the church cannot do without fairs, let us do without the church," must have struck home to half his congregation, but to a man they smiled and showed no sign of dissent.

Mr. Sankey's remarks were as follows:

The question is, "How shall the service of song be conducted in the Lord's work?" and for the short time we have here this morning to discuss it, we don't propose to go into any elaborate exposition, but simply to get down at once to the practical workings of the question, how can the service of song be conducted most successfully to lead to the best results in the service of the Lord? Now, as there are so many different forms of work, we will have to take them up in order, commencing first with the church, then with the prayer-meeting, then the Sunday-school, then the evangelistic work.

I am very glad, indeed, to see and to know that the power of sacred song is being recognized not only in our own, but in other lands; and now as it is being recognized, the question comes up, how can we utilize this power, how can we best use it in God's house, and to the best advantage for the church of God? Before I go further, let me drop one statement here that will go to prove and establish the fact that the power of sacred song is laying hold of all people of this land and of others, to a greater extent, probably, than for many, many years. The little hymn-book that was published in England, containing many or most of the hymns we are singing here today, has taken such a hold upon the people—I think, upon the common people—that not less than 5,000,000 copies have been sold of that little book; I mean the music and the words together. They have spread all over the world, and people are singing these songs away off in India and Africa. No

later than last week I got a copy of the hymns translated into the Kaffir language, and I have as many as twenty or thirty translations altogether.

Now comes the question, how can we utilize these songs and this service the best? In the first place, in regard to the church, I would not have an artistic quartet choir. The first thing I would do would be to discharge them, to remove them. [Applause.] Now remember, I don't speak against these persons, individually—there are just as nice people in these quartet choirs as elsewhere—but against the service which they attempt to lead, or rather succeed in monopolizing. I could not praise God here if I could not sing, too, as well as the choir. You must join and praise God for yourselves. Therefore, in their stead, I would have a large Christian choir. I would have all the Christians I could gather in from the congregation or elsewhere, and let them lead the service of praise. Some people, I know, will object to this, but I cannot help it. Our experience for the last two years has been this, that we have made it a rule that we will only have Christians lead the praise; and I think one of the principal reasons of our success has been that we have tried, as far as we could, to get those who love the Lord and love to sing right out of their hearts. It may not be so artistic as some, but the Lord has certainly blessed this sort of singing. I would have the singers near the ministers. I don't like the choir to be so far away from the minister. They are separated from him, and probably not in sympathy with him. He cannot speak to them, and they cannot counsel with him. There are two powers in the church—opposition powers, sometimes they are, which ought never to be allowed. If we can have Christians lead the singing, you will not be ashamed to have them before the congregation, that the congregation may see them, and their deportment will be such as becomes the house of God. Away back in the galleries often we don't know what is going on; but if they are here before the congregation we can see them, and they can be a help to the minister.

And there is another plan of having a screen, having the choir in the pulpit back of the minister, but behind a screen, so that as soon as the singing is done they will drop behind the screen like a jack in the box. [Laughter.] I would have that screen removed, and your minister should insist upon it that the choir give as good attention as the congregation does. People who do not give attention to the word of God when preached, should not lead the service of song in the house of

God. I have found this, that by having my choir give attention to the addresses in this room, the contagion spreads, and the audience give attention, too; but if this choir was disposed to be talking, reading books, writing notes, etc., the audience would be watching them to see what they were doing, and the attention would be distracted, and valuable results lost. The most exact attention should be given to the preacher while he is preaching. I will not dwell further upon that, except to speak about the instrument. I want to talk about the practical things with which you have to come in contact. I have often found this to be the case, that the large organ drowns the people's voices. Now, it is not so much the fault of the organ as it is the fault of the man who plays it. A large organ can be played very softly, so that the people's voices are not drowned; but you usually find it the case that the organ is played so hard as to shake the whole building, and to shake the whole people so that they can hardly sing themselves. I would ask the organist to play very softly so as to have the people led by the organ's tones, and not their attention taken up by it. I would rather have a small organ than a large one—a cabinet organ or a small organ near the pulpit, not to drown the people's voices, but simply to support them. I don't care if this organ is not heard ten feet away, if the choir hear it. What we want is the human voice. There is nothing equal to that in the world, and if we can keep our leaders correctly in tune and time with the instrument it is all we want. That is why the people join so heartily here in these songs. I might have a large organ here. I don't want it to interfere, however. I cannot sing with that great organ going, for I get to listening to it and watching to see how the organist plays.

Now, we will go on to the prayer-meeting. How would you conduct the singing in a prayer-meeting? If you have in your congregation a Christian man who is a good singer, I would have him lead the singing. I would have him at the prayer-meeting. Very often some very good man, and sometimes a very good woman, will start up a song entirely out of tune and out of pitch, so that no one can join with them, and they worry through it, nearly breaking their voices. I would take control of this, and say, "Now, Brother Smith or Brother Jones will have charge of the singing;" and if Brother Smith wants to sit and have one or two friends gathered about him, all the better, and let him pitch the tune. In regard to an instrument at the prayer-meeting, some are opposed to it and some not. If I had a good singer, one whose voice was

strong enough, I would have him instead of an instrument, but if not, I would have some one who could play the organ in the proper key, and then the people can follow him. Then I would introduce many of the Sunday-school hymns into the prayer-meeting. I would not sing all the old tunes we love so well always. Of course they are good, but we want variety. Bring in new hymns now and then. The question of introducing new tunes into the service of the church is a very important one. Now and then a new tune should be introduced. The best plan I have found is that the tune should be sung as a voluntary frequently before it is given out as a hymn. I would exclude altogether operatic pieces from the Church of God, and I would have my choir understand that these plain Gospel hymns in the worship of God are far better than the finest operatic hymns you can find. [Applause.] Leave them to the Opera. Don't bring them into the House of God.

Now, in regard to the Sunday school service, I need not say much about that. I may say that in this country we have set an example to the world in regard to Sunday-school singing. It is nowhere, I think, so well conducted as in our own country. But there are a few places that don't have good singing. To those I would say, get an instrument, for the children love music. Get a lady or gentleman to play, and gather a few singers around in front of the instrument and have them sing frequently. I would talk to the children frequently about the hymns, though not too long. I would not let the singing diverge into a singing-school. Sing on the topics that have been discussed during the day, keeping the minds of the children and of the teachers in one direction.

Now, the evangelistic services. These are being conducted very extensively all over the country now, and when you bring all denominations together, I would ask all the ministers to send to the place of meeting the very best singers he has in his choir or congregation, for I find sometimes the best singers are in the congregation, and not in the choir, for some reason or other; and I would thus have all the denominations come together, saying, "For this time, and for these services, we will unite on one hymn, singing for Jesus, singing that we may know Christ." All these meetings of the choirs, I should think, ought to be opened and closed with prayer. I think it is a great thing to open a meeting with prayer. The people feel that they are in the presence of God, and all will work together in the sweetest harmony to further the cause of Christ.

I would make the point, too, to have the people supplied with hymns, for I think the progress of a meeting is oftentimes greatly disturbed by the people not having the words before them. Mr. Spurgeon comments on the hymns, and tells his congregation how he wants them sung, and so the people become deeply interested, and there is not a man in his church that is not singing at the top of his voice. If the minister don't manifest any interest in the singing, and is studying the heads of his sermon, the choir get careless and listless. Many a man will come to church and the sermon will pass into and out of his ears and be forgotten, but the hymn will linger and work for good.

I remember in Philadelphia, years ago, when I was a little boy, I heard an old minister get up and read the hymn, "There is a fountain filled with blood." I have thought of that old man, with his gray hair and tears streaming down his face as he read that hymn, ever since, though I have forgotten the sermon and everything else. I want to spend five minutes more, that you may ask me some practical questions. If I have any information I will be pleased to give it to you.

The following questions were then put and replies given:

Q. Would you not think it better to encourage congregational singing by abolishing the choir altogether and have it led by a single voice? A. I think not, from the fact that very few precentors have the power of voice to lead two or three thousand people. They have to labor so hard in leading that they don't create that sympathetic feeling toward the singing that should exist. There is no impropriety in it, but I would not advise any man or woman to attempt it alone.

Q. What about smaller meetings? A. The same will apply to small ones.

Q. Would you have the leader of a prayer-meeting pitch the tune? A. If a singer, he could do it, but of course the man who leads is not always a singer. I think we would have a hard time if I should ask brother Moody to lead the singing here to-day. (Loud laughter.)

Q. If you have not got any singers who are Christians, what would you do? A. I would commence evangelistic services at once and get some. (Loud laughter.)

Q. Would you recommend solo singing in the ordinary church services? A. Not as a rule.

Mr. Moody—I would if I had Sankey. (Loud applause.)

Mr. Sankey—Let me for a moment speak of this solo singing. I read in the word here, "Let the word of Christ dwell

in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your hearts to the Lord." These are hymns which teach and preach the Gospel, and these are not hymns of praise. I believe that is another power of singing which many have not discovered yet, that of preaching the Gospel. There is no praise in the hymn "Jesus of Nazareth passeth by," yet it has been blessed to hundreds of souls. It is not praising God at all. When it comes to praising God I will join in the general singing as heartily as any one else. If I want to preach to you in song I would ask you to listen.

Q. Would you ask the congregation to sing in unison? A. As a rule, I would ask them to join in the air or leading part and let the choir bring in the tenor and bass and other parts. If, however, a man in the audience is a good singer and his voice is better adapted to singing bass, let him sing bass.

The subject was continued by the singing of "Hold the Fort," in which, as may readily be inferred, the congregation joined with a will

The Rev. Dr. Taylor then said: It seems to me as a foundation of all that is said and done upon this matter that we ought to have bright ideas of the importance of praise. Let us think of what the sacrifice of praise in the house of the Lord is designed to do. It prepares the way for the descent of the Holy Spirit into the heart. Bring me a minstrel, said Elisha, and while listening to the music the Spirit of the Lord came down and he prophesied. Very frequently, through the music of a song of praise, the Spirit of God in His glory has come down and filled the living temple of the human heart; for it not only prepares the way for the sermon to follow, but very often clinches the effect produced by the sermon. I heard the beautiful story about Toplady's conversion. He went into a barn in Ireland where he heard a Primitive Methodist minister preach the Gospel. At the close the minister gave out the hymn, "Come, ye sinners, poor and wretched." It seemed to him then that the whole company of the congregation took up the appeal from the minister's lips, and instead of one appeal there was that of hundreds. Then he gave his heart to Christ and nobly did he honor the obligation in his later life by laying on the altar of Christ the hymn that we are so fond of—

> "Rock of ages cleft for me,
> Let me hide myself in Thee."

Then, again, singing sustains the heart in trial. Very

often in this country we are in the habit of serenading our great men, but oh! no songs in the ear of God are like the serenades which go up from the hearts of God's children in the night of trial. He comes forth from His throne to speak words of comfort and cheer. Then, again, it braces the heart for conflict. After His last supper Christ sang a hymn. The Lord Jesus sang, and sang with Gethsemane in view, to brace Himself up for conflict with the prince of this world. Who does not know, too, how Luther strung himself up for his reformation work by that noble version of the 46th psalm, termed the Marseillaise of the Reformation. Mr. Sankey has covered the whole ground in the admirable address to which we have listened, so in my remarks I will limit myself to congregational singing, and will look at it from the point of view of the pastor. Mr. Sankey has a little forgotten that while conducting the evangelistic services he has everything in his power; the pastor has to take the church with him. The church must be like Wordsworth's cloud, and move altogether, if at all. Ministers have to suffer, like Moses, for a good many things for the hardness of people's hearts. [Laughter.] If we want to come up to the ideal pitch of perfection, we should probably end by making discord all around. So we have got to make the best of things, as at present. We ought to be limited in our range of selection of hymns. I have a profound conviction that the great size of our congregational hymn-books is killing congregational singing.

It is not possible for the great multitude of the congregation to acquire the facilities to sing all the tunes needed for the rendering of these hymns. The first thing I would recommend a minister to do is by a species of natural selection to make his own little selection out of the big one, and if by any accident he would give out one that dragged, then put a beacon on it and not give it out again. [Laughter.] Let ministers give good heed to the counsels Mr. Sankey addressed to them with regard to the necessity of cultivating good feeling between them and the choir. If they persist in looking on the choir as hirelings it will develop the hireling spirit. Don't continue to look on them as necessary evils. [Laughter.] Go and have a free and frank and brotherly conference with them. Don't manage it by authority; you can never do that. [Laughter.] Manage them by influence and love. Talk sincerely and earnestly on the subject. One more thing I would say, if we have good congregational singing, we must have rousing preaching. [Laughter.] The best way to heat a church is to have the stove in the pulpit. [Loud laughter.]

The Rev. Dr. Hastings then delivered a long address, in which in some measure he differed from the principles laid down by Mr. Sankey. He said first of all he had not one particle of sympathy for the church suffering under the curse of mercenary choirs, nor would he until the church would wake up to the fact of the shameful neglect of which she was guilty in this matter of praising God. You ministers, said he, who are tortured by quartets, I am not sorry for you. Have you gone to the rehearsal, have you taken them by the hand and found out their thoughts about the praise of God? have you ever shown any sympathy for them personally? When they are singing in church are you looking over notes, or looking over the Bible, or occupying yourself with something else? If I tread on Mr. Moody's toes a little for a minute—one service which is permitted to be interrupted is the service of song. Mr. Moody, while Dr. Adams was praying didn't say "Open the doors," but the moment the hymn is singing he says, "Now open the doors and let them in." [Loud laughter.] The most magnificent thing I ever heard in my life is the lifting up of the voices of this great congregation. I don't blame Mr. Moody—it is only of a piece with the common habit of the church throughout the country. What Brother Sankey said this morning was admirable sense for the millennium, but we are but little past the middle of the nineteenth century yet. Let us work toward it. I have got a pretty good pair of legs, long enough for ordinary use. [Laughter.] For many years, while my sainted father was with me, I had the delight of having my choir just as I wanted, and when the crisis came, I said to my legs, "Now do your duty," and I went on the hunt just as Mr. Sankey recommended, to find singers in the congregation to make themselves targets for the ungenerous criticism of the congregation. My congregation is better than the average on that subject. [Laughter.] Singers have some rights which Christians are bound to respect. They are not respected by the church and ministers as they should be; they are held at arms-length. The average condition of musical culture, in a given congregation, must determine what the singing should be, and that congregation cannot ignore the fact without a violation of nature. I would rather have a first-rate quartet than a first-rate precentor. There is more music in it. You can have a Christian influence prevailing in a quartet choir as well as in a choral choir. The churches have not lifted up this service and elevated it with the service of prayer. I long for the revival of love and joy

in the Holy Ghost to bring us to our senses on this subject. Why, look at the days of Solomon, when four thousand were set apart for the service of song. There is not a church I ever knew of that took any careful measures to train up either a leader or a choir for themselves.

The second hour's services were now commenced, Mr. Moody saying amid loud laughter, "Now I don't know how to get the people in," adding, after giving out the second hymn: "Let's all rise and sing. Never mind the doors. If you are paying attention to what you are singing you won't notice the people coming in. If I were to set apart two minutes for them to come in, then these ministers would get talking, and I couldn't stop them." [Laughter.] After a short preliminary service the following queries were put, and answered by Mr. Moody:

Q. How can you introduce new hymns into the church? A. One good way is to have one night given to sacred song and singing new hymns and tunes as well as the old ones; and then I would have the people have the books in their home.

Q. How can I get the speakers to be short in the prayer-meetings? A. Be short yourself and set a good example. [Laughter.]

Q. My church is divided. I can't get them united in special services. What am I to do? A. Just get as many as you can, and just get each one to influence those that are standing out.

Q. I am a pastor in a town with about ten thousand inhabitants. I cannot get the young men out to our meetings. What am I to do? A. The best thing to do is just to have a yoke-fellows' band—form the Christian young men into a band; suppose there were only three of them, let them meet and pray together. The little band will soon grow, and in the course of a few months they will be thirty. Let your preaching be short; throw away your manuscript and preach right at them. [Laughter.] If you see a man is gone asleep, make up your mind that you have got to close. There ought to be no trouble about that. A man can get a hymn book for five cents. He can drop off one cigar and get it. The great trouble is that a great many only have the books in the church; they ought to have them in their homes.

Q. What do you think of having a service devoted entirely to sacred song opened and closed by prayer? A. A very good thing.

Q. What would you do to get people out to hear the Gospel

preached? A. Get them out to hear it sung. In that way you will get them acquainted with it. Touch it up with some little story when you give it out, and before you know it you are preaching to them.

Q. What is the best book for inquirers? A. Well, the book written by John is about the best I have ever seen. [Laughter.]

Q. How would you wake up an interest in the church prayer-meeting? A. Why, wake up yourself. Shake hands with the young men, say you are glad to see them, and you may be sure they will come back again. I believe men living in a country district have, in this respect, more advantages than we in cities. When I was in my native village I had all those long winter evenings to myself, and if there had been such meetings I would have been glad to go to them. When I went back to my native town, last summer, I preached there for a short time. When I was ready to go away some of the young converts asked me what they should do. I told them to go right into the school-houses, and hold a series of meetings. The result was that these houses are filled with people at those meetings. I tell you the nation is hungry for the Gospel.

Q. If a church is sadly in debt would you favor a fair? A. I am a sworn enemy to them. I never knew one yet but the devil got in before we got through. Just conceive for a moment Paul going down to Corinth to open a fair. God's people have money enough, they don't want to go into the world to get it. There was a time when the church was trying to get out of the world, but now the world has come into the church. A young lady is put behind a table to draw young people to her beauty. I don't know when I was more mortified than by an advertisement of a church fair in the West, where it was said that any young man could come in and take a kiss from the handsomest woman at the fair for twenty-five cents. I hope the time is come when we shall be rid of these abominations. It would be a good deal better to preach in the streets than to get a church put up in that way.

Q. How would you get members to work?

A. Well, keep them out of fairs. [Loud laughter.] I don't think you can move the church in a mass; you have got to work with them privately and personally. A great many persons would work if they were shown what to do, and there are a good many others of executive ability in the church who could set them about it. Suppose the politicians wanted

to carry New York; they would know how every man would vote. The most precious hours I ever spent were employed going from house to house preaching Christ. There is plenty of work, the fields are already white for the harvest. I remember one time in Chicago I was asked to take an interest in the children of a saloon-keeper who was a notorious infidel. I took the man's address. I went down and found the old fellow behind the bar. I told him my errand, but I had to get out a good deal quicker than I got in. I thought I would try him the second time, when he would be a little less under the influence of drink, but he made me get out again. I went back then the third time. "Well," said he, "look here, young man, you were talking about the Bible; I will read the New Testament if you will read Paine's 'Age of Reason.'" "Agreed," said I, but he had the best of the bargain. [Laughter.] I had a hard job to read it through. I went down to the saloon to find out how he was getting on. All the time he would talk about Paine's "Age of Reason." One Saturday I tried to get him to go to church on Sunday. "Now," he says, "if you want church, you must have it in my saloon. This is as good a church as any in Chicago. You can have preaching here if you want to." "Well, says I, "to-morrow morning at 11 o'clock I'll be here." "Look here, young man, I want to do part of it myself." I said, "Now let us distinctly understand how much you and I will have. Now suppose you and your friends take the first forty-five minutes and I take the last fifteen." He agreed to this. That Sunday morning I took a little boy with me that God had taught how to pray. That is some years ago and I remember how weak I felt as I went down to that infidel saloon. I found when I got around he had gone to a neighboring saloon where he engaged two rooms with folding doors, and had them filled with infidels and Deists and all shades of belief. They first began to ask me questions, but I said: "Now you go on for your forty-five minutes and I shall listen." So they got to wrangling among themselves. [Laughter.] Some thought there was a Jesus and some not. When the time was up I said: "Now look here, my friends, your time is up; we always open our meetings with prayer." After I had prayed, the little boy cried to God to have mercy on these men. They got up one by one, one going out by this door and one by another. They were all gone very soon. The old infidel put his hand on my shoulder, and said I might have his children. He has since been one of the best friends I had in Chicago. So you see it must be personal work with us all.

Q. What is the best book on revivals? A. The Bible. [Loud applause.]

Q. To what extent is it profitable to use the talents of Christian women in special efforts? A. The women in the inquiry-meetings here are of great help. A women's meeting is held every day at the close of the noon prayer-meeting, and their inquiry-room is always nearly full. No one can visit so well as a woman. The time is coming when there will be ten women missionaries for one we have now. A woman can go into the kitchen and sit right down and talk with a woman at the wash-tub. The poor woman will tell a person of her own sex her troubles, when she will not converse with a man. What a blessing it would be if in this city, as in London, ladies of wealth and position would visit the poor.

Q. How could you get your choir in the front of the church when they insist on staying in the rear? A. I tell you how it is done at Northfield. They have got an organ in the gallery away far from the pulpit. I objected to this but not only that, I didn't see the object of having singing behind the people. Our ears are not put on in the wrong way. [Loud laughter.] I said I would send to Bradbury and get an organ myself, and then they brought it down.

Q. Suppose none of the congregation understand music? A. Well, I don't understand music, but I can sing as well as Mr. Sankey can. [Loud laughter.] I can sing from my heart. The fact is, people have gone to sleep. Larks never sing in their nests, it is when they get out. [Loud laughter.] A little boy who had been converted was constantly singing. While his pap awas reading the paper one day, he came up to him and said, "Papa, you are a Christian, but you never sing." Says the father, "I have got established." [Loud laughter.] Not long after, they went out to drive, but the horse would not go. The father got vexed and said, "I wonder what ails him?" "I think," said the boy, "he has got established." [Loud laughter.]

Q. How far shall persons be urged to confess Christ? A. You will see in Romans, x. 10. If we are to be soldiers of Christ, we are to put on the livery of Christ, and let the world know.

Q. Should the influence of the Spirit be waited for? A. Our work is to preach Christ. The work of the Holy Spirit is to convince men that Christ is the Son of God. He will do His work if we will do ours.

Q. Should a pastor lead a weekly meeting of young converts in

order to train them in Bible study? A. A very good thing. We should teach them both Word and works. In an article written by a friend of mine, it is asked how is a man to mow if he does not sharpen his scythe? What would you say of a man who is always sharpening his scythe? The quickest way to train young converts is to put them to work; but the Word should not be neglected. When the scythe gets dull, it should be sharpened up again.

Q. How about fault-finders? A. I would deal with them personally and ask them how it is with their own souls.

Q. How can you make sinners feel their sinfulness? A. That is God's work, you can't do it.

Q. If a minister or some influential layman should object to your working? A. I should preach in a cottage or elsewhere. Never force yourself on a people, but if you are faithful they will be glad to hear you.

NOON MEETING.

Immediately after the morning session of the convention in the Hippodrome yesterday came the noonday meeting, which was attended by about 5000 persons, many of the delegates remaining. The opening hymn was the 77th, "What a friend we have in Jesus," after the singing of which the requests for prayer were read by Rev. Mr. Hepworth. Among them were the usual requests for kindred and friends, for Bethel Academy, and for several opium eaters of both sexes. Rev. Dr. Rogers read the 51st psalm and followed with a short prayer.

Mr. Moody then addressed the audience and said the only way to be delivered from guilt, was to pray earnestly and fervently to God for relief from sin. It is only by prayer that we can be cleansed from guilt and kept pure.

Mr. Sankey then sang the hymn, "Holy Spirit, Faithful Guide," after which, Rev. Dr. Newton, of Philadelphia, spoke upon the uselessness of all our machinery and organization if we have not the Holy Spirit of God in our hearts.

Rev. Dr. James Stevenson, of Dublin, was next introduced, and spoke at some length about Messrs. Moody and Sankey's labors in Ireland, and the great good they did there. He said the effects of their labor in that country were felt strongly today, and he did not think they would ever be forgotten. Two memorable things, he said, happened at their last meeting in the city of Dublin. One was a convention of ministers of all

denominations who had come from all parts of the island. It was a remarkable sight—one that Ireland had never seen before. The union that was there formed continues to-day. The other memorable event witnessed that night was the sight of 2000 persons standing together and testifying to their conversion under Moody and Sankey.

Rev. Dr. Ormison and several other ministers followed with short addresses, after which Mr. Moody dismissed the congregation with a benediction.

The usual after meetings for men and women were omitted on account of the afternoon meeting of the Convention.

AFTERNOON SESSION.

"How to get hold of non-church goers," was the topic on the programme for the first hour of the afternoon session. During the few minutes previous to the formal opening of the proceedings, choir and congregation joined in singing, with great heartiness, "Over there," Mr. Thatcher drilling the great assemblage in tune and harmony. "Sing in time," said the leader; "without that there is no music," and the congregation took the hint, for the remainder of the choruses were rendered with admirable precision. A painful sensation was caused by the announcement that a despatch containing sad news had been received for the Rev. W. T. Wylie, of Bellefonte, Pa., a member of the Convention. "Jesus, precious Jesus," was the opening hymn; then prayer was offered by the Rev. Dr. W. W. Adams, and Mr. Sankey followed with the 82d hymn, "Only an armor-bearer," first reading the Scripture passage on the death of Saul's armor-bearer, on which the song is founded.

Rev. Dr. Armitage was called upon by Mr. Moody to open the debate on "How to get hold of non-church goers."

Dr. Armitage spoke as follows: "I like this better than the usual form of the question, which is, 'How can we reach the masses?' It is sharper and goes more directly home. It draws the line distinctly between the church and those who are not the church. First, we are to get hold of non-church goers by going after them. They will not come to us. The Saviour of the world went about seeking those that were to be saved, and then He saved those whom He had sought. He is our pattern in that matter. He did not expect the wanderer from the house of Israel to return to the fold, but as the Shepherd,

He left the ninety and nine and went into the wilderness after the sheep that had gone astray, and put it on His shoulder and brought it to His flock. Our Lord did not wait for the people to come to Him. He went after the people, into the cities and villages, everywhere. How can we get hold of non-church goers? It does not mean simply moving them, but there is a nerve about the old Anglo-Saxon way of putting the question when it says getting hold of them; it indicates muscle, nerve, spirit, will, resolution, industry, perseverance. It is exactly as Jesus did. We must fall back perpetually upon our Lord's example in this thing, and when we go to the non-church-goer we must urge the great facts of Christianity—Christ's birth, Christ's life, Christ's death and resurrection and ascension. We must get hold of them by an intense love for them; nothing less will open their hearts to the church. Love is always unconventional. It knows nothing about poverty; it knows nothing about ignorance; it knows nothing about the distinctions of rank and of character. Love sweeps away all these distinctions as secondary things. Where you visit people in love, you can find that one loving, earnest soul always moves another soul. What would you give for a poet unless he were in a blaze? What would you give for an orator unless he were in a glow? What would you give for a sculptor unless he were full of tenderness? What does the non-church-goer think of you and me, my friend, when we go to him otherwise than full of love, beaming with the love of your Lord Jesus and full of tender sympathy? It is said that the natives of India, when they wish to quarry out a big stone, first chisel a grove around the block of granite; then they kindle a fire along the groove, and when they have kindled a fire upon the stone, then they pour into the trench a little water, and the rock expands and bursts. This is what we must do in serving men, and this is what our Lord Jesus did. He ran the chisel round and wrought a groove upon the intellect, and then poured His love into the heart, and then the tender tears fell from His eyes and the rock broke. Let us not fail to go to His teachings for our method of seeking souls."

There was considerable applause at the close of Dr. Armitage's address, but Mr. Moody remarked, "The time at our disposal is so short that we haven't any time for applause, and must fill up every minute. We will next hear from Rev. Dr. Newton, of Philadelphia."

Rev. Dr. Newton, pastor of the Protestant Episcopal Church of the Epiphany, on Chestnut and Fifteenth streets, Philadel-

phia, said: The Lord Jesus when upon earth called His people "the salt of the earth," but the salt is of no use unless it be scattered. He also said, "Ye are the light of the world;" but the rays of the sun must be dispersed if they are to give light all over the earth. Oh, if the church, by its individual members, would but scatter the rays of spiritual light in this way, how many hundreds and thousands might be brought within its influence. We may do this wherever we go. An Episcopal clergyman in England was staying at a hotel, and was waited upon by a little English girl. He asked her, "Do you ever pray?" "Oh, no, sir," she replied; "we have no time here to pray; I am too busy to do that." "I want you to promise me," said the clergyman, "that during the next two months you will say three words of prayer every night, and when I come here again at the end of that time I will give you half a crown." "All right," she said, "I will do it." "Well, Jane, I want you to say every night, 'Lord, save me.'" He left, and two months after when he came again to the hotel inquired for Jane, and was told, "Oh, she has got too good to stay in a hotel; she has gone to the parsonage up yonder." He went to see her, and as she opened the door for him she said, "Oh, you blessed man, I don't want your half-crown; I have got enough already." And then she told how at first she had just carelessly run over the words as she was going to bed at nights, but after the first two weeks she began to think what the word "save" meant; then she got a Bible and found the words, "Christ Jesus came into the world to save sinners," and the prayer was no longer a mere form. "Now," she said, "I am happy, and I don't want your half-crown, but I am so thankful that you asked me to say that prayer." Wherever we go let us carry that spirit with us, and be ready to speak to all we meet; by that means we shall soon "get hold of non-church goers." Take simple means, and use sympathy, feeling, love and earnestness. In the congregation of an earnest minister there was a man who was an infidel, and who prided himself on his opposition to the Gospel. The minister prepared a sermon, in which, by powerful argument, he sought to convince the man of his error. But he sat unmoved through it all. When the infidel got home his little girl came to him with her eyes full of tears, and having evidently something upon her heart. He asked her why she was crying, and she replied, "I am thinking of what my Sunday-school teacher has been telling me about what Jesus suffered for us;" and then looking straight in his

eyes, she said, "And oh, papa, don't you think we ought to love this blessed Jesus?" He had resisted the sermon, but the child's words broke him down; he went to his room to pray, and that night he went to the church to seek an interest in the prayers of the people. When the minister heard of it he said to his wife, after reading over the sermon to her, "There is one great lack about that sermon; there is not enough of Jesus in it." He learned the lesson which we must all learn, that if we want to reach the hearts of men we must have much of Christ in our sermons and our conversation, and then we may expect God will bless us.

Rev. Mr. Fletcher, of Dublin, Ireland, was next introduced by Mr. Moody. He said: I am the bearer of good news from a far country. Multitudes of people in Ireland and Scotland and throughout Great Britain bless God for the visit to our shores of our dear brothers, Moody and Sankey. Thousands of hearts are praying for them every day. Before they came amongst us we were very much in the position of the minister alluded to yesterday, who often preached about the recognition of friends in a future state; [laughter] but we never saw our way clear to any kind of real Christian union among the members of the various Protestant churches, until God in his good Providence raised up these two men, and sent them over to our shores. Through their influence good men of different denominations have become united, and we are now welded together; and we pray that God may bless this great country of America from whence came these two men, whose labors have been so greatly blessed. And let me say that if ever, in God's good Providence, they should return, all England, and Scotland, and Ireland will receive them with open arms. [Applause.] Yet there were some wise men—men with long faces and long heads [laughter]—who prophesied that the work would not be permanent; many of the Episcopalian ministers—and let it be understood that I am Episcopalian myself to the backbone, if you please—were of this opinion. They said this kind of work is irregular; it will be much damage to the church; and some said, "Wait two years, we will give you that time, and then see where the converts will be." They prophesied that the effects would be "like footprints on the sand" of the seashore; you see they got quite a practical idea. [Laughter.] But it was not true. [Applause.] The two years have passed since the work in Scotland, and more than two years since that in Ireland, and what is the result? I say it in the presence of my God—not for the praise of men, but for the glory of God—that the work is broader and deeper

now than it was then. You ask, How is this? We had convened in a similar gathering to this 850 of the cream of our clergy—more than 400 of them Episcopalians, and the other 450 belonging to the various dissenting denominations; their hearts were warmed; they received a fresh baptism, and now they are working in their own city, town and village parishes in a way they never worked before. Hundreds of clergymen who were thus brought together confessed they did not know how to preach until they heard a layman. Now they preach eye to eye, heart to heart, face to face; and they look for immediate results, believing that they may be the means of the salvation of souls as surely as they believe that Jesus lived, and died, and rose again and ascended into heaven. That is the way to reach the masses. Now what are you to do here? Many of our Episcopalian brethren in Ireland made a fatal mistake, and they are mourning for it to-day. And the same will be the case if the Episcopalian members hold aloof from this movement here. I am sorry there is one absent to-day. You should learn from our experience. Take our testimony. Know that this work is from God, and that His Spirit is resting upon it. Remember, you don't honor the work by coming into it, but you get great honor by being permitted to take part in it. Look only to the honor and glory of Jesus, honor Him by the circulation and preaching of His word, and thus multitudes will be gathered into the fold of Christ.

"Rescue the Perishing" was then sung by Mr. Sankey, who remarked that the following verse contained one of the most blessed truths that had been uttered in connection with the subject before them:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Weakened by kindness,
Chords that were broken will vibrate once more."

The Rev. Dr. Chambers of India followed. He said:

"Two years ago I went into Central India, where the name of Jesus had never been heard. One day I found myself surrounded by people gathered from all quarters determined to stone us because we spoke of a different God from the one they had worshipped. We saw them gather the stones as we prepared to preach. I thought I would propose to them to tell them a story, and that they should stone us afterwards. They agreed to this. When I told them of that birth in a manger,

and of the God-man that came to save us all, of His life, and His wonderful works, before I had finished they threw down their stones, and I saw the tears run down their cheeks. I told them at last that my story was done, and that they might stone me now, but they said they did not want to now, and they brought their money forward that very day and bought eighty of our Bibles. They appointed a committee of their noblest citizens, and escorted us back to our camp. Oh, that story of Christ has not lost any of its power, and the more we stick to it the more the devil will quake; the more we will leave all controversy, and the more sinners will be brought to Christ."

[The speaker then, by request, sang one of the native songs of India, translating its poetry.]

At the call of Mr. Moody an earnest prayer on behalf of the salvation of the heathen was offered by Rev. Dr. Schaff, and the closing speech of the hour was made by Rev. Dr. John Hall, who, after offering words of congratulation and thankfulness in regard to the glorious work accomplished through the instrumentality of Messrs. Moody and Sankey in Ireland, England, and on this continent, said that the work would be permanent just in proportion as the church was diligent. In regard to the subject under consideration, "How to reach non-church-goers," he replied that the work would be done by each individual Christian working in their own sphere and among their own circle of friends, and specially by special prayer on behalf of the conversion of persons in whom our interest might be felt. He related circumstances in connection with his own church work, illustrating his idea and showing how one conversion often leads to several others being reached. The church was as much a New Testament and God-ordained institution as the ministry, and work would therefore be best accomplished through that channel. He said he would not join in the cry for burning of sermons. Many sermons which were read were equally effective as those delivered extempore. He would not lay down any rule as to the length of a sermon. The worst rubbish he ever heard under the name of a sermon was preached in a Protestant church in Rome, and it only lasted ten minutes, and that was ten minutes too long. His theory was that all the trees in God's garden should bear fruit after their kind. [Applause.] When all the members of a congregation were engaged in prayer for individuals in whom they were interested, the result would be constant conversions. Nobody gets the glory, but the temple is built up, and Christ has all the glory.

The next hour was devoted to the subject of "Our Young Men: what more can we do for them?" Two or three verses of "Nearer My God to Thee," were sung, after which, Mr. John Wanamaker, President of the Philadelphia Y. M. C. A., addressed the convention. He said: The two questions which are before the convention this afternoon lie very close together. Of the non-church-going masses, certainly a very large portion, if not the largest, is composed of young men. I sometimes think that we forget how large a proportion of our population is composed of young men. I should not wonder if in this city alone there are as many as 350,000 young men out of the million and a half people in New York. What a vast company it is! What a peculiar company! And whilst I love the church dearer than anything else on this earth, yet I cannot but feel that I must work both in and out of it to reach this class of young men. Satan seems to have seized upon our young men, and is holding them outside the door of the church, and the preaching of our wise and faithful ministers therefore does not reach them. Hence, under the fostering care and inspiration of the pulpit, the Young Men's Christian Associations have been organized. If there is one other object these associations have in view, I have, in an acquaintance with them of twenty years, not been able to find it out. If we do not conduct them in just the manner which seems best, I would say to my dear brethren of the ministry, give us your counsel, but don't in your synods, and assemblies, and conferences, move resolutions about "certain unordained young men," and so forth, and so forth. Come to us and help us make these associations what you want them to be. We mean to do what good we can by means of this "missing link" between the church and the outlying masses. [Applause.] These young men are sorely tempted, and they need our help. Mr. Wanamaker told an affecting incident of a young man who presented himself at the Association rooms in Philadelphia; he had come to the city to search for work, failed to get it, spent his money, and had not enough left to pay for a night's lodging. Just then he was offered a situation in a liquor saloon, but had the courage to refuse it. "No," said he, "I will starve and freeze first. My father in the country is a Methodist class-leader, and my mother is praying for me, and it would break her heart to know that I was engaged in selling liquor." This young man was just one of thousands in our large cities, and they need our sympathy. Mr. Wanamaker in the course of an earnest speech, which was well received, again called

upon the ministers present to give the Young Men's Christian Associations their hearty co-operation, and also counselled all present to give themselves to individual work for the Master, not relying upon superintendents, secretaries or committees, but each man and woman making the resolve to bring one soul to Christ every day of their life.

Mr. W. E. Dodge, Jr., next addressed the convention, very heartily commending the work of Young Men's Christian Associations to the prayers and active sympathy of both ministers and laymen present. In working for the conversion of young men the first thing to be done was to show them that every one in the church loves and respects them; show them that they are wanted to work in the church, let them feel that they are an important part of the church, and make them work amongst themselves and for each other. In country towns and villages the system of sending out the young men two and two for Christian work had been greatly blessed. Much good had been accomplished, and the churches had been awakened by the reports which these young men would bring of their work. At the conclusion of Mr. Dodge's speech, Mr. Sankey sang, with intense feeling and power, the hymn, "What are you going to do, brother?" and the whole congregation was moved to tears. It was a touching sight to see many of the strong men occupying the delegates' seats in the centre of the house visibly affected at the touching, solemn and heart-searching appeal.

Then Mr. Moody, departing from the programme, made some concluding remarks enforcing the need for a constant daily baptism of the Holy Spirit as the only condition of successful Christians. He quoted Scripture passages from the gospel of St. John and the Acts to show that both Christ and the apostles waited for the baptism of the Spirit before commencing their mission, and said it was a mistake to suppose that because a man had the Spirit's presence at one time, that as a matter of course he had it ever after. Many a man had lost the unction of the Spirit, and it was only to be regained by heart-searching and earnest imploration. "Oh, for such an outpouring of the Spirit," said Mr. Moody, "during these last moments of the Convention that we may not have room to receive it." After a few moments of silent prayer a fervent petition was offered by Rev. Dr. Roswell Hitchcock, after which the ever memorable Christian Convention of March, 1876, was brought to a close.

EVENING MEETING.

The Hippodrome was again crowded to its utmost capacity

last evening, and the exercises were equally as interesting as on the previous evening, and opened with the familiar hymn, "Come, thou fount of every blessing," by the whole congregation. Prayer was next offered by one of the delegates, which was followed by the hymn, "Almost persuaded," by Mr. Sankey. After this Mr. Moody, instead of a sermon, commenced a series of questions, which he put to the Rev. Dr. Plumer, of South Carolina, as follows:

Q. I am living in the world with eternity before me, and I have broken the law of God: what must I do to be saved? A. There is but one single answer to that question. It sounds out in the jail at Philippi: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." That is the substance of all the Scriptures on this subject summed up in a few words.

Q. Is faith in Christ essential to salvation? A. He that believeth not is condemned already, because he believeth not in the name of the only-begotten Son of God. Without faith it is impossible to please God.

Q. There are a good many in the inquiry-room who tell us that we are making too much of faith in the Lord Jesus Christ. A. That may mean two things—first, that we are making too much of the Lord Jesus Christ, and that cannot be so, for He is all in all, the First and the Last, the Author and the Finisher of our salvation, the one Mediator between God and man, the Prophet, Priest and King of His Church; or it may mean that we are making too much of faith itself, and that cannot be so unless we are making more of it than the Bible does. The words "faith" and "believe" occur about 500 times in the New Testament, and in a large number of cases they are so found as to imply the absolute necessity of salvation. Jesus taught His disciples this when they asked Him "What shall we do that we may work the works of God?" saying, "This is the work of God, that ye believe on the name of His Son whom He hath sent." And again, Christ said: "If ye believe not that I am He ye shall die in your sins."

Q. Does our faith or want of faith decide our relationship to God the Father? A. The Scriptures say, "Whosoever denieth the Son, the same hath not the Father; ye have both seen and hated both Me and my Father;" and so many other Scriptures. No man can refuse to confess that Christ, the Son of God, is come in the flesh, without denying God.

Q. Is faith in Christ wrought by the Holy Ghost alone? A. The Bible says: "Faith is the operation of God, and the

fruit of the Spirit is love, joy, peace, long-suffering." Faith is the fruit of the Spirit. No man can say that Jesus is the Lord but by the Holy Ghost.

Q. Is there no substitute for this faith in Jesus Christ? A. The want of faith bars everything. I remember John Calvin puts it: "The annihilation of faith is the abolition of all the promises." The Scriptures justify this remark. In the great commission given by Christ to the preachers of the Gospel He says, "He that believeth not shall be damned." These words are those of the Son of God.

Q. What is the faith that saves the soul? A. Because faith is a simple act of the soul and not complex, it is not very difficult to explain it, but we can say something about it in a few words. Believing on Christ, believing in Christ, and faith toward our Lord Jesus Christ are all terms found in the New Testament, and all mean the same thing. That is comfort; and if we seek the testimony of God concerning His Son, He sets to His seal that God is a true witness when He says eternal life is in His Son. It is hearty persuasion. Saving faith is a hearty persuasion that Jesus Christ is the sole and sufficient cause of salvation to lost men. It is a cordial belief that Jesus Christ, the Son of God, is come in the flesh and has died, the just for the unjust, that He might bring us to God.

Q. We hear a great deal about feeling. Can faith be experienced by our sense of feeling? A. The outward sense of feeling cannot be expressed, I suppose is your meaning; but the Scriptures say it can. Paul calls on his hearers to feel after God if haply they might find Him. It represents a man as a poor blind man groping his way, and he is in earnest, but cannot see. Take the case of Bartimeus. There he was, blind; but he heard a noise and asked what it meant, and they told him that Jesus of Nazareth passeth by, and he started. He may have stumbled and may have fallen, but he was soon up and at it again, and as he went he cried, "Jesus, Thou son of David, have mercy on me." Some found fault with him for his noise, and told him to be silent, but he cried out a great deal more, "Jesus, Thou son of David, have mercy on me." He felt after Him and groped his way, found the Lord and got the blessing. So you may be poor and spiritually blind, and so far from the Redeemer, but oh, feel after Him, if haply you may find Him.

Q. Is the sense of taste ever used to illustrate faith in the Bible? A. Many a time. "Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him." The call

upon us is to make a trial, to test the thing by experience. We read and hear a great deal of the excellency of coming, but if you come and taste frequently you will know more of its sweetness than by all the pictures you could give. The text I cited says "see;" that means "know certainly." The man that comes to Christ and tastes His love, sees that the Lord is gracious.

Q. Is faith ever spoken of as hearing the Gospel message? A. Many a time. Incline your ears, saith God. Hear and your soul shall live. And Jesus Himself says, "He that is of God heareth God's words." And He often said when on earth, "He that has ears to hear let him hear." Indeed, Christ loved such language so much that, sixty years after He was glorified in heaven, He sent seven epistles to as many churches, in each of which He says, "He that hath ears to hear let him hear." Oh, my hearers, hear, and your souls shall live and not die.

Q. Is faith in Christ the same thing as looking to Christ? So much is said in Scripture about looking that we should like to hear what is the difference between faith and looking. A. None. In the days of Moses in the wilderness the fiery serpents got among the people, and many of them died from the effect of the bite. And God told Moses to make a serpent of brass and put it on a pole above the tabernacle, and whosoever looked upon the brazen serpent should live. I don't think it is a stretch of the imagination to say that this case may have occurred many a time. A man might come to his brother to-night and say, "Oh, brother, you are bitten; are you not?" "Yes." "But there is good news for you. There is a serpent of brass upon the pole, and if you will look to it you will get well." "But," says the bitten man, "I am almost blind now—I am half dead already. It cannot do me any good. Looking on a brass serpent cannot cure a poisoned person without any medicine." "Well," says the brother, "try it;" and they help him up and direct him to look, and ask him if he sees. And he replies, "I do believe I see something glistening in the sun. I feel better already. Why, I am well. Glory be to God." And the prophets of Israel said, in reference to the Messiah; "Look unto Me and be ye saved, all the ends of the earth, for I am God, and beside Me there is no Saviour." And Jesus Himself said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him might not perish, but have everlasting life."

Q. Can people look unto Him to-night and be saved? A.

We have God's command for it. Why not look now? Give up all other hopes, and don't trifle and take a dose of morality, or depend upon a little amendment of life, but look unto Him and live.

Q. Do the Scriptures teach us the nature of an act of faith to save the soul? A. They say that "I am the living bread that came down from heaven," and we must eat of it. They say that salvation is the water of life, and we must drink it; that we must receive the Son of God, welcome Him, and must fly for refuge, like the man-slayer, for the hope that is set before us in the Gospel.

Q. Are we ever commanded anywhere in Scripture to embrace the Gospel? A. The word embrace is not found there, but the command is in other terms. Kiss the Son. In western Asia it was common for persons who had been at variance to have times of settlement, and they came together and kissed, as the father of the prodigal fell upon his son's neck and kissed him in token of perfect reconciliation; and that is the way the custom has been introduced into modern Europe. General Macomb, when at the head of an American army, told me that he was called upon to settle a difference between two officers of the French navy. He heard the story of each separately, and made his decision, and announced it to each separately, and then called them together and announced it to both. They, of course, accepted it, and, addressing them in French, he told them to embrace. Whereupon, they threw their arms about each other's necks and kissed, and thus made a final settlement. And so David, in the second psalm, says: "Kiss the Son lest He be angry and ye perish from the way, when His wrath is kindled but a little"—for one drop of His wrath will put any man on earth into torment, like the torment of the damned.

Q. Does faith express trust in the Redeemer? What is the difference between faith and trust? A. Paul speaks of faith as trust in God. In Ephesians he says, "Ye who first trusted in Christ;" and again, "I know in whom I believe." If you look in the margin you will see that it reads, "I know whom I have trusted." You must confide in Christ. The word rely is found three times in the Old Testament, and every time it is in the sense of believe, or relying on God's word.

Several other questions of like character followed upon these, to all of which the venerable doctor gave as ready and pertinent answers, which our space will not admit of. The meeting then closed with a hymn and the benediction.

ADDITIONAL ADDRESSES.

By Dwight L. Moody.

LOT.

WE have for our subject to-night, "Lot." One reason why I take this character is because the last three young men I talked with all turned away sorrowing. One of them said he knew the best thing he could do was to let the Lord choose for him, but he had some darling sin which he was not willing to give up. The next man was an actor in one of our theatres and he thought he would have to give up his profession. I said nothing to him about it, but it appeared as if his own conscience had stirred him to speak of it. So I thought to-night I would just call your attention to a man who made a bad choice, who would not let God choose for him. In the sight of the world he would have been, for a long time, called a very successful man, but in order to find whether a man has been successful or not you must take his whole life and look at the end. Now, this man Lot was the nephew of Abraham, the friend of God. What an honor it was, not only to be a relative of this man, but to be associated with him for years. He made a grand choice by coming out of idolatry with Abraham. Both came up out of Egypt together, where they had sojourned during the time of famine in Canaan. In Egypt they both became wealthy. When coming into Canaan we find a quarrel arose between their herdmen, and this is the way Lot made his mistake. Abraham said: "Let's not have any strife; if you take the right hand I'll take the left, and if you take the left I'll take the right." Lot should have allowed Abraham to take his choice, but never should have separated from that man. But as he lifted up his eyes and saw the well-watered plains of Jordan he at once said, "I'll take the plains

of Sodom." At the same time he knew that it was a very wicked place, and must have known that he was taking his children into temptation and away from the influence of his uncle Abraham. He made the choice, however, and didn't let God choose for him. At first he pitched his tent toward Sodom, but the next we hear of him he is in Sodom. No doubt the men of Sodom said as far as they could see he made the best choice. He was a young man; he could make money faster there, so, of course, business called him there. He knew, of course, that it might be very disastrous to his children, but business called him there. Business with a good many people, you know, is more important than their families. Not only that, but he undoubtedly eased his conscience with the thought that he would have more influence down there and do a great deal of good there. Now, God is going to have him out of Sodom, and if He cannot bring him out by affliction He will burn Sodom. It has been a question to my mind whether Sodom would ever have been burned if he was not there. First a war came on, and Lot and his family were taken off. No doubt he would have spent the rest of his life in slavery if not for the grace of God. The first thing we hear, Abraham at once takes his trained servants, and away he goes after them; he defeats the enemy, and takes back all the prisoners they had taken.

After this we should have thought that Lot would have said, "I am going to stay with the friend of God, with the man whose influence would be so good with my family." But he did not reason that way at all. How many times has some affliction been brought on you, and it failed to teach you any lesson. Perhaps Lot had got some corner lots down there, and he might have said, "I will go down and make up what I have lost," and back into Sodom he goes. Ah, what a picture! Mother, haven't you done that? Hasn't God brought some great affliction on you, and haven't you said, "I will take my stand now?" yet in a few days you have gone back into the world. Now back Lot goes into the world, or Sodom, which represents it, and we find that he is even now worse than ever. In the sight of the people of Sodom he got on amazingly. No doubt they thought he was wiser than Abraham. He would have represented Sodom in any national council, and if there was an election he would have stood a good chance of being Mayor. Undoubtedly he had the name of being the richest man in all Sodom. Now that is what the world would call a successful man. He moves in the very best of society in all

Sodom, he has got a good deal of property there. He was twenty years in Sodom when a very strange thing takes place. He was sitting in the gate—it is supposed he was acting there as judge—when two angels came to the gate. He gets up at once and asks them into his house. After they had gone in, the men of Sodom who hadn't seen any angels before, gathered a great mob before the door. They wanted to have Lot send those men out. Lot goes out and tries to quiet them down. He was there twenty years, and where is his influence now? Oh, if you do as the world does you will never have any influence at all. The mob now began to say, "Are you going to be judge over us?" and would have torn him limb from limb if the angels had not struck them with blindness. Lot was now asked what he had got in Sodom? Had he got any here besides what he had got in his own house? What a miserable confession to make—he had not only pitched his tents there and had none that he could influence, but even his own children had married those Sodomites. The angels tell him to go and find these sons and daughters, for God was going to destroy the place. Do you know, judgment comes suddenly. Men just go on, make light, ridicule and laugh; but oh, my friends, in such an hour as you think not judgment will come, and in such an hour there is no hope. There they were eating and drinking, and carousing until the very day fire came from heaven upon them. See what Lot lost by not staying with Abraham. God looks into the future, and it would be a good deal better to let Him choose for us than to do it ourselves. Now, see what he lost—twenty years of his time, and never got a convert. I tell you, these worldly Christians never get converts, and it is better that they shouldn't, for those converts would be like themselves. Well, Lot lost twenty years of his life, he lost his wife, he lost two daughters and his two sons-in-law. He lost all his property, and he lost his peace of mind, for the apostle tells us, "His righteous soul was vexed in Sodom." So we find he lost everything, and instead of being a successful man, there is not a man here but will admit his life was a stupendous failure.

I can just imagine him going through the streets of Sodom by midnight and knocking at the door of a house. Some one in the second story puts out his head and says, "Who's there?" "Your father-in-law, Lot," the old man said. "What, you here at this time of night?" Lot told him how two messengers from heaven had come to him, that God was going to destroy the city, and he was now come to ask him to get out.

MEETING OF ISAAC AND REBECCA.

They mock him, and say he must have gone clean mad. They were never getting on better than now. There was no sign of a deluge, for God had promised that He would never destroy the world again by a flood. Lot had been living for twenty years like a hypocrite, and now judgment has come he can't get his own daughters out. Oh, my friends, you have got to reap what you sow. The angels now take Lot by the hand and make him hurry out of the city with his wife and two daughters. When they had got a little way off, his wife looks back, and God struck her with death. Christ says, "Remember Lot's wife." "He that puts his hand to the plow and looks back is not fit for the kingdom of heaven." "Make haste, escape for thy life," says the angel. Then we see him on that mountain in a cave, the curtain falls, and that is the end of a poor backslider. What a sad picture! Oh, my friends, the time is coming when you would give worlds if you had made another choice. If you choose the world you may get on as Lot did for a while, but bear in mind that judgment will come by-and-by, and what shall it profit a man if he gain the whole world and lose his own soul?

JACOB.

THERE was a time when I used to stumble over a character like Jacob. I used to think that because he was an Old Testament saint everything he did was right. But I came to find that his character is recorded to warn and help us. Now, as I remarked in a former address, if all the Bible characters were like Joshua, Daniel, Isaiah or John the Baptist, it would discourage us, but when we come to Jacob we shall find he was very like ourselves. I can find a thousand Jacobs in the Church of God to-day where I cannot find one Daniel. You get a key to his character by his name. Jacob means deceiver. He was one of those men who wanted to walk by sight altogether—he was all the time planning. Now, we find that Jacob was the favorite son of his mother. I don't know of anything more disastrous to a family than this having favorite sons. Here we find a beautiful home broke up, and not alone for a little season. The reaping time came for Rebecca—she never set her eyes upon him again. We find him leaving home and going off to the home of his mother in Haran, and on the way he slept—Gen. xxviii. 12. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the Lord stood above it and said: 'I am the Lord God of Abraham and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed.'" Now that is just grace. There is a God of all grace dealing with that deceitful man. "And Jacob awoke out of his sleep, and he said, 'Surely the Lord is in this place;' and he called the name of that place Bethel, and he vowed a vow, saying: 'If God will be with me and keep me in this way that I go and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then the Lord shall be my God.'" Mark the words. What a mean contemptible bargain after what the Lord had just promised. He gets up with an "if." Oh, these miserable "ifs!" "Now if you give me enough to eat and enough to wear the Lord will be my God." He might as well say, "If you don't I won't." A bar-tender comes in here who says he has $16

a week. If the Lord gives him something to do he will give up the business. So Jacob, after God told him He would give him all that land of Palestine, gets up with an "if." Now he goes down to Haran and stays twenty years. To look at his conduct during that time you would not think he had ever met with the God of all grace. He was driving hard bargains with Laban, but got cheated all the time. He worked seven years for a wife and got the wrong woman, and ten times his wages were changed. Perhaps all that time he had not called on the God of Bethel. What a life he lived! But God is going to keep His promise. (Gen. xiii. 13.) "I am the God of Bethel, where thou anointedst the pillar and vowed a vow unto me; now arise, get thee out of this land and return unto the land of thy kindred." Now that he had got his call from the Lord he should have trusted and gone out like a prince, but instead of that he begins to plan how he should get away, and he steals away like a thief. Laban came after him in hot haste, but the Lord would not suffer him to kill Jacob. Now we find that angels lead him along, but we find when they left him he is again in great trouble. He begins to plan how he can meet Esau. He sends forward his wives and children to the front and held back himself. What a mean coward he was! he should be leading on his host instead of sending them ahead. Now he begins to tremble from head to foot. Oh, these doubting Christians, all the time trying to make bargains, always full of fear, and always some mountain of difficulty across their path. Jacob was left alone and there wrestled with him an angel. Now look at that carefully: "There wrestled a man with him," and when he saw, that is the angel, that he prevailed not, he touched the hollow of his thigh and it shrank. Now when did Jacob prevail? Talk about the wrestling Jacob as if he had to force a blessing out of God's hands! He prevailed when his thigh was out of joint. When he became weak he became strong. What we want is weakness. Now he meets Esau, who instead of being full of hatred, malice and blood, is full of tears. But now we find Jacob again in trouble. Some think there was a great change in him after his name was changed, but I think the next scene proves anything but that. He goes down to Shechem and builds an altar and calls it Elohe-Israel. Some men commend him for that. He put his own name on it. So men to-day say *my* church, *my* Sabbath-school, *my* prayer-meeting. It is a good deal better to keep the "my" out.

See also how Jacob's sons fell into sin. They brought such reproach on him that he had to flee out of Shechem. God now said to him, "Go up to Bethel and dwell there." Now he put away the strange gods that were in his house. Oh, that was a good day's work when he buried all these idols. It would be a good thing for us if all the Christians buried all their idols under an oak. We want to get away these strange gods, for we have got as many idols as were in Jacob's house. "If I regard iniquity in my heart the Lord will not hear me." Thirty days from this we have got to leave this building, and oh, if we could only entice the Christians of New York to bury their idols and begin to serve God with singleness of mind what a great work we would have done! The trouble now is that Christians have gone down to Shechem where God can't bless them, and away from Bethel. We read when he came out from Shechem the Lord appeared unto him. Again we read they journeyed from Bethel. The next thing his favorite wife died. How often when we have left Bethel some favorite child has been taken or some great affliction brought upon us. Now Jacob leaves Bethel, and God lays His hand on the idol of his heart, and takes Rachel. But if a man takes his sons down to Bethel, it is hard work to get them out of it. If you train them up badly there will be no trouble to keep them so. See how they sold Joseph into Egypt, and now see them coming home with a lie. They brought back his garment, and said they supposed it was Joseph's, but didn't know. Some people seem to think there was a change in the old man's character after this, but it seems as if he never came to himself until the clear evening of his life. After twenty years, when told that Joseph was alive, he didn't believe it; it was too good to be true. But hear his wail when told that Simeon was kept as a hostage: "Me have you bereaved of my children; all these things are against me." Tell me he didn't reap as he sowed! He deceived his father, and his sons deceived him. Just hear his dying testimony before Pharaoh: "Few and evil have the days of the years of my life been." And, my friends, from the time Jacob took that journey to the present, you cannot find a man that has started out wrong—unless he has repented—but has had a hard voyage and stormy days. I can imagine Pharaoh saying, "I don't want that kind of religion." What we want to learn is this lesson: Just to commit ourselves into the hands of God, just trust in him and walk by faith.

JOSHUA.

AT the morning meeting Mr. Moody's discourse was addressed to Christians, the subject being "Joshua." He alluded to his presence with Moses on the mount, and his reproval of the prophesying of Eldad and Medad, and continued: All through Joshua's life it was victory, victory. He was all the time victorious. The secret of his success lay in the fact that he meditated upon the Lord day and night. He was one of the twelve chosen by Moses to go over as spies into the promised land. These twelve men brought back, as in the present, a majority and minority report. The majority saw the great walls and the giants, but two men, Joshua and Caleb, knew that if the Lord was with them they could take the land. What I would draw your attention to is that to a man of faith giants are like grasshoppers. We have too many men in the church now like the ten men who reported adversely. They see the difficulties only and fail to put their trust in God. What about the ten thousand rumsellers of New York, and the Sabbath desecrators, and the many other enemies of the Gospel? If God delight and dwell in us we shall be able to go up and take this land. Think of 40,000 ministers! Would to God they were baptized with the Holy Ghost—it would not take long to take this republic. Take the 70,000 Sabbath-school teachers and the 100,000 members of the Young Men's Christian Association, what could they not do? The God of Joshua still lives, and what we want is faith in Him, and not be always looking at the obstacles and difficulties. He will bring us out of them if we only look to Him. And now the Israelites murmur and are condemned to wander forty years in the wilderness until all the men of twenty and upward are dead, except Joshua and Caleb. We find that during this time Joshua was the servant of Moses, and the Spirit of the Lord was upon him. And now, just when they want the counsel of Moses, God calls him, too, away. Joshua is com-

manded to arise and go over Jordan, and at the same time he gets the instruction to meditate on the word of the Lord day and night and be of good courage. Ah, if a man looks at the dark side all the time God never uses him. "And no man shall be able to stand before thee." Mark that Scripture and see how it was fulfilled. One thought right here: infidels have blamed Joshua and said what right had he to go and destroy those nations? It was not because he and his people were better than they were, but because the cup of these nations' iniquity was full, and the time of judgment had come for them just as it came to all the great nations of the past, and just as it will come to this and every other country that refuses to obey God's laws. God deals in judgment. He has got a government, and if we go on breaking his law, punishment will come some day.

And now, if God is going to give the people the land, he is not going to do it without trying their faith. He brings them up to the Jordan at the harvest-time, when there was a great angry flood rolling in its channels. How are they going to get over? There is no bridge. Ah! they were in God's school for forty years, and they knew that the God who could feed them with manna in the wilderness, who could give them water out of the flinty rock, would have done it. They didn't say, "Look at that great angry flood; our children will be swept away in it." Not a word of it; they had now got faith in God. The moment the soles of the feet of the priests which bore the ark of God touched the waters, they rolled back, and Joshua led his mighty host across.

He ordered twelve stones to be set up as a memorial, and passed on to Gilgal and there offered sacrifice. He thus put blood between him and sin. After he had been in Gilgal a little while he made arrangements to take Jericho, the strongest city in the country. He goes to take a view of the place, and he sees a man with drawn sword before him. He steps up and asks, "Are you for us or for our adversaries?" There is boldness for you. "No, I am captain of the Lord's host," was the reply. Now we come to the taking of Jericho, and to the natural man how absurd was all this! How the New York press would come out on a thing like that if it happened now! But if God is going to take Jericho, He will take it in his own way. The people just encamped around the city. One morning six hundred thousand footmen walk clear around the walls with the priests blowing rams' horns. I can imagine a profound sensation in Jericho and people saying, "What does this

mean?" I can imagine little children beginning to scream and women frightened. But when they all went back into the camp, everything was quiet. If there was a *Herald* or *Times* there would it not have a strange report next morning? I can see them looking over the walls of Jericho, and saying, "Isn't it a strange thing?" The solemn procession goes around the second day and the third. I can imagine some one saying, "I don't see any cracks in the wall. Do you look at these gates. I don't see how we are going to take the city." But these men were in God's school for forty years, and they knew what God could do. The fourth and the fifth day came, and I can imagine the people of Jericho began to mock. The seventh day came; they pass around the walls seven times and shout, and the old city is shaken to its very foundation. Every particle falls except one little spot, just where the scarlet thread of Rahab hung. God's word must be kept, so that thread is protected. Then on they go to Ai. I can imagine now they think they are going to take it by sight. Ah! how many times we suffer inglorious defeat after a great victory, because if we are self-conceited or lifted up we can do nothing. So now they think they can take this small place without any difficulty. They first suffer defeat, and so we find Joshua inquiring what it means. The sin of Achan then came to light. Oh yes; his covetous eye rested upon the gold and the Babylonish garment. One of the greatest hindrances of the present day is that Christians think more of gold and of dress and of society and of position than of the Word of God. God cannot work through them unless they live apart from all iniquity. When the sin was put away they moved on, and the walls of Ai were soon battered down.

They now came to Mount Ebal and the law is read. Yes, Joshua wanted to have them understand the commandments of God. As they move on to take possession of the whole land, I can see a man coming to Joshua and asking, "Have you heard the news? why a confederacy has been formed; five kings are coming out against you; Joshua, what are you going to do?" He summoned up his men, and bears down upon the enemy. The day is not long enough, so he commanded the sun and moon to stand still until they are slain. Thirty-one kings were destroyed. After taking the land we find he divides it up, takes the poorest part for himself, came to Shiloh that he might be near the ark. He lived thirty years after, and at the ripe age of one hundred and ten, the old warrior goes to his rest. Now just draw the contrast between him and

Jacob. Jacob died in Egypt; few and short were his days, because he did not take God at His word—because he was all the time walking by sight. Or take Lot, who would not let God choose for him; on the mountains of Moab he died; there the curtain falls, and we lose sight of him. Now look at the end of Joshua; forty years he worked in the brick kilns of Egypt, and forty years he was tried in the wilderness, but he died in the promised land. His dying testimony to the elders of Israel was that not one good thing failed of all that God promised: all came to pass. His influence was so mighty that Israel did not depart from the Lord all his days, nor in the days of the judges whom he influenced. This was the glorious end of a man that always took God at His word.

REAPING WHATSOEVER WE SOW.

"Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—GALATIANS, 6th chapter, 7th and 8th verses.

IT is very easy for us to deceive ourselves and one another, and there is a good deal of deception in the world. But you cannot deceive God.

When we try to deceive Him, we are thinking all the time that He is like us. We are told in Jeremiah that "the heart is deceitful above all things, and desperately wicked." Any man who leans on his own understanding will be deceived. How many times have we deceived others, and because we succeeded in doing so, thought we could deceive God; but we cannot do it. You may mock us, but whatever you do in that way, don't mock God. I was reading some time ago of a young man who had just come out of a saloon. He had mounted his horse. As a certain deacon passed on his way to church he followed the deacon and said, "Deacon, can you tell me how far it is to hell?" The deacon's heart was pained to think that a young man like that should talk so lightly; he passed on and said nothing. When he came round the corner to the church he found that the horse had thrown that young man, and he was dead. So you may be nearer the judgment than you think. Now, in the first place, a man expects to reap. That is true in the natural world; men are sowing and planting, and what for? Why, to reap. And so it holds true you will find in the spiritual world. Not only that, when he sows he expects to reap *more* than he sows, and the *same* that he sows. If he sows wheat he doesn't expect to get potatoes; if he wants wheat he sows wheat. If a man learns the trade of a carpenter, he don't expect to be a blacksmith. It says in the fifth chapter of Matthew, "Blessed are they that mourn, for they shall be comforted. Blessed are the merciful, for they shall obtain mercy." See how God has dealt with the nations. See if they have not reaped what they sowed.

What has become of the monarchs and empires of the world? What brought ruin on Babylon? Why, her king and people would not obey God, and ruin came upon them. What has become of Greece and all its power? It once ruled the world. What has become of Rome and all its greatness? When their cup of iniquity was full, it was dashed to the ground. What has become of the Jews? They rejected salvation, persecuted God's messengers, and crucified their Redeemer, and we find eleven hundred thousand of them perished at one time. Oh, my friends, it is only a question of time. Look at the history of this country. With an open Bible our forefathers planted slavery; but judgment came at last. There is not a family North or South that has not had to mourn over some one taken from them. Instead of that war humbling us, how defiant we became. Look and see how crime has increased during the past few years. Ah, this fair republic will go to pieces if there is not more righteousness; it will perish like the other nations if we don't repent in time. I happened to be in France in 1867, and I confess I could not tell the difference between Sunday and any other day; and did not God punish France for her sins? She went down from her high station very quickly. But a few years ago she stood shoulder to shoulder with the leading nations of the earth. Why have those nations fallen? Just because God made them reap what they sowed. Now if a man sows for this life, why, he will reap in this life; and if he sows for eternity he will reap in eternity. If he sows to the Spirit he will have his harvest up yonder. If he sows to the flesh he will reap disappointment and despair; he will reap gloom and death and hell; but if he sows to the Spirit he will reap joy and peace and long-suffering and gladness, for these are the fruits of the Spirit; and not only that, but he has everlasting life. Now just ask yourself to-night what are you sowing? Are you sowing for time, or are you sowing for eternity? Are you sowing good seed, or are you sowing bad seed?

You must remember the judgment sometimes comes down very suddenly, and sometimes it is deferred, but all through Scripture we find that God deals in grace before He deals in judgment. Now, last night I showed that God dealt in judgment with Lot, and what a bitter end his was. Just take up your Bible, and all through it you will see that God deals in grace and government. Take that priest of His, Eli; he had two sons who didn't care for God. He failed to bring them up right. They sold what was offered to God, and became

very wealthy; but they were slain in battle against the Philistines, and Eli himself when he heard the news fell back and broke his neck. God sent a message twenty years before that sentence was carried out, that judgment would come. Look at the sons of Jacob. They sold Joseph and deceived their father. Twenty long years rolled away, and away down in Egypt their sin followed them; for they said: "We are guilty of the blood of our brother." The reaping time had come at last for those ten boys that sold their brother. If God will punish His own priest, Eli, one of His own children, won't He punish those who have not accepted the offer of salvation? Mr. Moody proceeded at length to show that Jacob and David, though children of God, were severely judged in this life for their sins, and so continued. So keep this in mind that God has got a government. He may forgive us, He may give us eternal life, but it is the law of high heaven that a man must reap what he sows.

Now bear in mind that these three men were men of grace. We will see them in heaven, there is no doubt about that.

Now some of you will say, "If God is going to forgive me my sins, how does he make me reap what I have sown?" Well, I will illustrate it. Suppose I send out a man to sow wheat; he neglects to do his duty well, and sows tares. When the wheat grows up I find it out and call him to account. "Well, to be honest with you," he says, "I got mad and sowed a lot of tares, but I am very sorry for it." I forgive him for sowing the tares, but when the reaping time comes I make him reap them. Why, one of those men who spoke here to-day was a drunkard for thirty years. I have no doubt his sins are forgiven, but oh, how he is reaping what he has sown! His wife and his children are away from him; he has not seen his little boy for fifteen years! I see a man in this audience to-night, and oh! how he is reaping, how I pity him. A few months ago he was in a happy home in England. He gambled his employer's money all away, and now he is in exile, a stranger in a strange land. God may forgive him, but he must reap what he has sown. Some men think that is hard, but it can't be otherwise.

I tried to help a poor man in Philadelphia. He had been in prison, and I could not help but try to lift him up. He betrayed my confidence, so we don't know whom to help. Now suppose here is a father; he has got a boy who has gone out and stolen some money. His conscience is thoroughly roused, and he goes and confesses it. "Yes, my boy," the

father says, "I will forgive you, but you must go and confess it." He don't want to do that, but he must do it; he has got to reap what he has sown. Do you think God would punish Jacob and his own children and let unbelieving sinners go unpunished? Do you think the ten thousand rumsellers of New York are not going to be punished? I would not take the place of one of them if you gave me all the world. Look at that little, weak, pale, thin girl, only six or seven years old; she went into a saloon and went to the bar, and said to the saloon-keeper: "Oh, sir, don't sell papa any more liquor, for we are starving." The rum-seller ordered her out. You think there was no God to witness that? Oh, there is a just God yonder, and men are going to be gathered there to give an account of their stewardship by-and-by. Do you think that libertine who has gone and lied to that lady, and then ruined her and fled—do you think he is going unpunished? He may escape the law on earth, but he will be tried at God's bar, bound hand and foot, and cast into hell. There is a day of grace now. He will forgive you the sin, though He will make you reap what you sow. He will give you your eternal life if you will only come to Him and confess your sin, and is it not the very best thing you can do to come to God to-night?

SOWING AND REAPING.

One soweth and another reapeth."—JOHN, 4th chapter, part of 37th verse.

MR. MOODY alluded to a feeling which some of the young converts entertained towards ministers and churches which prompted them to adverse criticism, and proceeded to say: I have very little sympathy with these men who talk about the coldness of the churches. It is well enough for men who are hard at work in the church to talk about it. I contend that the best institution under heaven is the church. I have always been a member of the church, and if ever I get out of it I will have to be put out. Christ died to redeem the church, and every man who is true to Christ ought to support it. Did you ever think what this city would be, if not for the church? there would not be a man's life safe in the city. The church is the place where God meets and blesses His people. And to the young converts I would say that the ministry of your churches have been sowing these many years. How many of you have had religious training? A few nights ago I asked those who had to rise, and nineteen out of every twenty present rose. Of course it is a pleasure to reap, but he that soweth and he that reapeth are the same in the sight of God. We would all rather have the reaping than the sowing. Let us not go on complaining because these ministers have not had all the reaping. With regard to this work it may be that fifty people have had a hand in it. Perhaps first a mother, and then a Sabbath-school teacher, and then different ministers sowed the seed. Another thing I have noticed, that no man who has any standing in his church has ever come to want. People talk of the church not being benevolent, but I say they take care of their poor. It is the people whom the church has not reached that come to want. Some of you say you cannot afford to join the church—that you cannot afford to pay $10 a year for a pew. If you give up your cigars and go less to the theatre, you will find it quite easy to do it. Let it be distinctly understood my advice is, join some church at once. Go there,

not for getting anything by it but to do good. Go there, not to get your heart warmed, but go with your heart already warmed. Get some church home where you will get sympathy, and friends to take an interest in you; and let me tell you you cannot find any truer, better friends than you will find among the ministers—the great majority of them are working for God and souls, and not for themselves. So, my advice is just unite with the church and then go to work. A good place for you to go to work is in the Sabbath-school, and if you cannot find a class or scholars, go down into the lanes and alleys and get them. The first day I went out in Chicago I got eighteen, and for the first time, found I had a talent and could do something. It was not long before the building could not hold them.

If you do this it will be the cause of great blessing to your own soul. He that watereth, himself will be watered. My experience is, where young converts have gone to work they have grown in grace. Some think they have got to wait to be qualified, but it is not of the Spirit of Christ to be absorbing all the time—it is get and give. Now, suppose all the young converts go to work; suppose they go right away and gather up the little waifs and take an interest in them—you have got to win them to yourself before you lead them to Christ—what a great work may be done. Little children very often make the best missionaries. Many a time have I seen one bring a father and a mother to the Sabbath-school. I don't believe in going about it for six weeks or six months. A good many in a time of religious interest like this are willing to take a hand and say they will have another good time next year. What we want is this heart work which will continue day after day and year after year. Just to encourage some of you I will state my experience of a boys' meeting.

A mother lived in our district. As she lay dying of consumption, she sent for me, and when I came to see her, she said, "Mr. Moody, you know my husband, the father of my children, is dead, and my second husband don't get along very well with my eldest boy; when I am dead and gone I don't know what will become of my little boy: if you don't take an interest in him, I am afraid he will be lost." She made me promise that I would look after her boy. While she was sick, and after she died, the boy was nearly all the time on the streets. After she was buried two or three weeks I missed the little boy from the Sunday-school. I asked if any one in the school knew where he was to let me know. A day or two after, a boy came into the store where I was employed, and

said he found out the little boy was a bell-boy in such a hotel —naming it. I went down to the hotel to look after him, and brought him out with me, and got him into a room alone with me, in the Young Men's Christian Association. I told him of the promise I made to his mother, and of her anxiety about him, but he sat there unmoved.

At last I told him about the Saviour's love; then the tears trickled down his cheeks; his heart was touched, and we got down to pray together. Then I said to him: "I want you to make this a subject of prayer; don't give it up until you settle the question." That was the 3d of July; he tried to get a chance to pray alone, but he could not, so he went up five stories to the flat roof. There about midnight he cried to God for a new heart, while the bells were ringing and the cannons booming. Next morning, the Fourth of July, he came and told me how God had met him on the top of that hotel. The first thing he asked was what he should do for the Saviour. He started a meeting, and had about twelve boys; he got his Bible and read a few verses for them, and told them what Christ had done for him. A little German boy got up and said why not Jesus do the same for him. The result was that a hundred and twenty-five boys belonged to that meeting. The blessing it gave me was something wonderful. I turned my back upon business, and became a different man, and the Lord has blessed me ever since. There is not a church in New York that would not hail such members. By the help of such converts our churches would become healthy, vigorous and built up. I knew years ago a young man who was converted in our church. I gave him two little children to teach, and inside of twelve months he had seventy-five gathered off the streets. To-day there is more interest in that class than any in America. Every year some of its members join the church. That young man goes to the houses, visits the parents, and gets them into the church.

I would advise you if the schools are already full to get halls and gather these little children in. Just commence now, and instead of this work stopping, it will be only commenced. Look for fruit immediately. Sometimes you will have it, and sometimes God will make you wait. Then, let me give you one word about taking part in the prayer-meetings. A good many of them would be enlivened if you just took a part. Some men think they have no ability. A young convert told me he could speak very well at a railway meeting. If a man can talk well at a railway meeting, he can talk at a prayer-meet-

ing. A good many are not welcomed because they talk too long. When you do talk, be sure that you say something. Have your Bible with you, or, if you have been converted, stand up and give thanks. I don't want you to stop there however. Don't live on your own experience. You want to grow on in grace. Bring new things out of the Bible. Tell how God has blessed you in such a portion of Scripture. I have known a great many to labor with at least one individual each day. I heard Mr. John Wanamaker, of Philadelphia, say that he would at least talk to one young man every day about his soul. That would be three hundred and sixty-five labored with in the year. Are there not hundreds of young converts who could do that? Dear friends, God can use every one of us. One of the greatest mistakes we make is, when men are converted we get them into the church, but don't teach them the luxury of working. Teach them how to work; that will take them out of the world quicker than anything else. We won't then have to be lecturing the church about this thing and that. The Lord will give them something better.

THE END.

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